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THE PROCESS
CHURCH OF THE FINAL JUDGEHENT

OMEGA
Tuesday 1st October 1968

Brethren, As it is,

1. 1 In Matthew Chapter 10. Christ instructs his disciples, before sending them out in pairs to go from city to city preaching the Word.
- 2 The instructions he gave apply now, possibly even more precisely than they did then.
- 3 We have talked for some time about Processeans going out in pairs preaching the message of the End, and it looks as though we shall very soon be ready for just this kind of operation. And Matthew Chapter 10. supplies the blue-print for it.
- 4 I have clarified this in terms of its application to The Process as it is now, and Father John has written out the clarifications from notes.
- 5 Read and learn what he has written, as well as the words from Matthew. Soon you will receive clarifications of all Christ's words and actions as recorded by Matthew, which will help you to understand them more fully, again in terms of The Process and what you already know about it. That too will be part of the preparation for going out and preaching the message of the End.

So be it.

1st October 1968

ROBERT DE GRIMSTON,
OMEGA,
NEW YORK, USA.

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THE PROCESS
CHURCH OF THE FINAL JUDGEHENT

OMEGA
Tuesday 1st October 1968

FROM FATHER JOHN, OMEGA CHAPTER
THE GOSPEL ACCORDING TO SAINT MATTHEW CHAPTER 10 v.5-42

2. 1 These verses contain Christ's instructions to his disciples, for their mission in the world. These are the orders for how the disciples shall conduct themselves, and the prophecy of how the world will react and respond to them.
- TO WHOM SHALL THE DISCIPLES ADDRESS THEMSELVES?

3. 1	v 5 & 6	“These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
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2 But go rather to the lost sheep of
the house of Israel”

3 It is to the lost sheep of the house of Israel that the
disciples shall address themselves. Not to all and sundry,
but to the lost sheep.

4 For us of The Process, the parallel is clear. For us, the lost sheep are the Processeans and the potential Processeans who have not yet joined us, they who shall be part of the 144,000 at the End. They may be found anywhere in the world, for it is not the country of Israel that is referred to here, but the Israelites, the spiritual descendants of the original twelve tribes.

5 There is no point, and no validity, in searching for any but those who will recognise and receive the word. "Now we of the Gods renounce humanity, and seek only those who are also of the Gods, and who seek us"

WHAT IS THE MISSION?

[illegible]

2 To preach. To give spiritual sustenance, and to proclaim the message.

3 And what is the message?

4 That the kingdom of heaven is at hand. If the kingdom of heaven
is at hand, then the kingdom of earth must be almost finished;
the end of the world is near, and it is after that that there
comes the kingdom of heaven.

5 Processeans will recognise and respond to this message.

WHAT ELSE SHALL THE DISCIPLES DO IN THEIR MISSION?

5. 1 v.8 “Heal the sick, cleanse the lepers,
 raise the dead, cast out devils:
 freely ye have received, freely
 give.”

2 These things Processeans do already. The sick in mind, soul
and body, are healed. The dead - the living dead - are raised
up to life. Devils are cast out; and devils include not only
the devils of insanity, but also the devils that inhabit the
human mind, in the form of mental agreements and fears and
limitations.

3 Freely WE have received, of the knowledge and inspiration and
life of The Process. The true validation of what we have
received is to channel the gift onwards, as well as contributing
physically up the hierarchy. So, channelling downwards what
we have received means us giving spiritual sustenance and taking
spiritual responsibility.

HOW WILL OUR PHYSICAL REQUIREMENTS BE MET?

6. 1 v.9 &10 "Provide neither gold, nor silver,
nor brass in your purses,

2 Nor scrip for your journey, neither
two coats, neither shoes, nor yet
staves: for the workman is worthy
of his meat”

- 3 Take no money. For the individual Proc'essean has no need of it for himself. For our physical needs will be met by those to whom we give spiritually. If we are doing our job properly, then we are worthy of our meat", and our physical requirements will be taken care of.
- 4 This does not mean that The PROCESS has no requirement for money, nor that a Processean should refuse to accept money. Quite the contrary; he accepts the money, making it clear to the person from whom he received it that it will be devoted to the purposes of The process, and not to his own needs. And immediately he passes the money up the hierarchy, thus making his own contribution upwards in physical form.
- 5 In fact we go with no physical possessions at all, beyond the bare minimum of clothing. We have nothing to give downwards on a physical level, no hand-outs for the hungry or the poor, no bowls of soup, no Welfare payments. Our job is to channel spiritual sustenance and to take spiritual responsibility for those beneath us in the hierarchy; not to take physical responsibility for them, nor to look after their physical needs.
- 6 And if we do not give splritually, then we shall not receive physically. If we get no supper or no bed, that is a clear indication that we have not earned it, that we have not done our job, and that we have not given freely.

HOW DO WE FIND THE RELEVANT PEOPLE AND A PLACE TO STAY?

7. 1 v.11 "And into whatsoever city or town
ye shall enter, enquire who in it
is worthy; and there abide till
ye go thence."
- 2 Ask, to find out who are the people. And when we have found the place, stay there.

HOW SHALL WE RESPOND TO THOSE WHOM WE MEET AND IN WHOSE HOUSES WE STAY?

8. 1 v.12 & 13 And when ye come into an house,
salute it.
- 2 And if the house be worthy, let
your peace come upon it; but if
it be not worthy, let your peace
return to you"
- 3 Salute the house; recognise it for what it is, and acknowledge it for what it is.
- 4 And if the house be worthy, let the peace of The Process permeate it and embrace it. But if not, withdraw your security and your protective aura.
- 5 There is no need to make great public noise. If we are in the house of people who respond positively, then through their friends and through their acquaintances and the network of people around them, the relevant ones will hear of our presence and will receive the opportunity to know us. Indeed, these people will very likely know each other already, and their network will pass the word of our presence.

HOW SHALL WE RESPOND TO THOSE WHO ARE NOT FOR US?

9. 1 v.14 "And whosoever shall not receive you,
nor hear your words, when ye depart
out of that house or city, shake off
the dust of your feet"
- 2 Do not persist in trying to give to those who will not receive. Accept their refusal, and recognise the burden of rejection that

WHAT SHALL BE THE FATE OF THOSE WHO REFUSE AND OF THOSE WHO ARE AGAINST US?

HOW SHALL WE CONDUCT OURSELVES IN THE WORLD?

3 But remember also what we know about Acceptance; of the strength
and the invulnerability of those who have it, and of the devas-
tatingly lethal effect that it produces upon those who fight against
it.

4 And when we are brought before the great men of the world, we shall be a testimony against them and against humanity, in our witness of the word of GOD. For it is humanity who are the present day Gentiles; all those who are not the chosen.

WHAT SHALL HAPPEN WITH HUMANITY?

14. 1 v21 "And the brother shall
deliver up the brother to death, and the
father the child: and the

children shall rise up against
their parents, and cause them to
be put to death."

- 2 A prophecy of how it will be for humanity. Indeed, of how it is already; for, all over the world, brother is set against brother, and the children rebel against their parents, and the parents condemn their children. The 'generation gap' widens inexorably, often on political issues. It will get worse.

WHAT WILL HUMANITY FEEL TOWARDS US?

15. 1 v.22 "And ye shall be hated of all men
for my name's sake: but he that
endureth to the end shall be
saved."
- 2 Precisely because we are the Messengers of Christ, we shall
be hated of humanity.
- 3 But if we endure to the end, we shall be saved. Endurance
is one of the prime qualities that are needed in a follower of
Christ; endurance to continue, to hold fast, never to give up,
whatever happens. The faith and the conviction never to
desert, but to follow the road whatever the tests and the trials.
- 4 What Christ is saying is that it is of less importance whether
a person is doing his job with great brilliance, than whether
he is continuing to be there and functioning. If he is still
there at the end, then - ultimately - that is all that matters.
If he maintains his witness of Christ and the Word, then he is
fulfilling what is required of him.

HOW SHALL WE TREAT PLACES THAT REJECT AND PERSECUTE US?

16. 1 v.23 "But when they persecute you in
this city, flee ye into another:
for verily I say unto you, Ye
shall not have gone over the cities
of Israel, till the Son of man be
come
- 2 Move on. Waste no time on the opposers and the rejectors.
Their fate is sealed. Move on to the next place, for there
are many to cover. As many places as are inhabited by the
Israelites; the true Israelites, not the modern state of
Israel, but the spiritual descendents of the twelve tribes.
- 3 So we should not waste time in unproductive areas, nor follow
paths that have no feeling of fruitfulness. Pass on.

THOSE WHO REJECT CHRIST: HOW WILL THEY TREAT HIS PEOPLE?

17. 1 v.24 & 25 "The disciple is not above his master,
nor the servant above his lord.
- 2 "It is enough for the disciple that
he be as his master, and the servant
as his lord. If they have called
the master of the house Beelzebub,
how much more shall they call them
of his household?"
- 3 Those who persecute Christ will also persecute His followers.
They crucified Christ 2000 years ago, they have been doing it
ever since, and they are doing it now. If they call Christ
evil names, what then will they call His people?
- 4 So if they throw us out, there is no failure in that for us.
They treat Christ that way also.
- 5 If they persecute us, there should be no sense of failure
inherent in that for us. They persecute Christ also.

- 6 If they invalidate us, there should be no feeling in us that we are therefore doing the wrong thing. They invalidate Christ also.

WHAT IS THERE FOR US TO FEAR?

18. 1 v.26 & 27 "Fear them not therefore:
for there is nothing covered,
that shall not be revealed;
and hid, that shall not be known.
- 2 What I tell you in darkness,
that speak ye in light:
and what ye hear in the ear,
that preach ye upon the
housetops."
- 3 Ultimately, there is nothing of which to be afraid, so long as we are channelling and preaching, openly and without reticence, what we have heard and been taught in the privacy of The Process. So long as we are open to channel the inspiration that comes to us, we shall be doing what is required of us, and there is nothing to fear. (On the housetops does not mean in the most public places; the housetops Here private gathering-places for the household that they covered.)
- 4 There is ultimately nothing to fear, for in the end there will be no mystery, and there will be no secrets. Everything will be revealed, and all shall be known. The truth shall be seen, and the rejectors and the opposers shall be confronted with the truth of their own rejection.

IS THERE, THEN, ANYTHING TO FEAR NOW?

19. 1 v.28, 29, 30 & 31 "And fear not them which kill the body,
but are not able to kill the soul:
but rather fear him which is able
to destroy both soul and body
in hell.
- 2 Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.
- 3 But the very hairs of your head are all numbered.
- 4 Fear ye not therefore, ye are of more value than many sparrows."
- 5 Fear not those whose ability is limited merely to physical harm and the killing of the body. The very hairs of our head are numbered, and Christ looks after his own. They will mock us and jeer at us, ridicule us and persecute us. But they will not be able to kill us spiritually.
- 6 But there is one whom it is right to fear; he which is able to destroy both body and soul in hell. Who is this?
- 7 It is humanity. Humanity, with its ability to sap strength, to drag down into the quagmire of the human state, to lure away from the narrow path to GOD.
- 8 So beware of those who have the ability to probe and find the weak spot.
- 9 Beware of those who tempt us with promises of the easy life, the cosy and comfortable exit door.
- 10 Beware of families, parents, 'friends', who lay claim upon our loyalty and attempt to seduce us from our duty.

- 11 Beware of those who preach the cause of poor humanity, and invoke our pity and our sympathy in their behalf.
- 12 Beware of those who inculcate a sense of futility and purposelessness.
- 13 Beware of feelings of futility born from within.
- 14 Beware of seeing the non-response, or the hostile response, of those to whom we talk, as failure on our part to convert the worthy. We are not here to convert.
- 15 Beware also of being seduced into feeling a need to convert.
- 16 Beware of feelings of wishing to 'do it my way', and of any need to assert self in preference to the requirements of the hierarchy.
- 17 Our job and our duty is to do what we are told to do. And so long as we are doing that, we are doing what is required of us. Low points, disasters, 'grots', do not matter so long as we are confessing Christ. "He that endureth to the end ... "
- 18 But as soon as we act on any impulse to 'do it my way', or to tell our superiors that we are right and they are wrong, or to deny the function and purpose of The Process; then indeed there is cause to fear, for then both body and soul are in peril of destruction.

CHRIST'S RELATIONSHIP TO HIS FOLLOWERS

20. 1 v.32 & 33 "Whosoever therefore shall confess
me before men, him will I confess
also before my Father which is in
heaven.
- 2 But whosoever shall deny me before
men, him will I also deny before
my Father which is in heaven."
- 3 Christ will 'own' before GOD only those who have 'owned' Him
before men. And that ownership of Christ must be public, an
open proclamation of the Word. It is not enough to confess
Christ in the safety of privacy or in the security of agreeable
circumstances. It must be done before humanity, and in the
midst of humanity.

CHRIST'S RELATIONSHIP TO THE WORLD

21. 1 v.34, 35 "Think not that I am come to send
& 36 peace on earth: I am come not to
send peace, but a sword.
- 2 For I am come to set a man at
variance against his father, and
the daughter against her mother,
and the daughter-in-law against
her mother-in-law.
- 3 And a man's foes shall be they of
his own household."
- 4 The separation is brought about by the sword of Christ.
- 5 And nowhere, not once, does Christ show humanitarian principles,
nor pursue a humanitarian mission. It is ruthless separation
all the time.
- 6 And one manifestation of the separation is the bitter enmity of
man for man; and particularly of a man's enmity and hostility
towards those closest to him, in his own family and in his
own household.
- 7 Christ speaks of the sword being 'sent' because, speaking 2000
years ago, he was telling of the future, and of how it would be

ONLY IN THE TOTAL GIVING OF SELF IS THERE TRUE SERVICE OF CHRIST

THE FATE OF THOSE WHO WORSHIP, NOT GOD, BUT THEMSELVES AND HUMANITY

THOSE WHO GIVE TO CHRIST'S PEOPLE, THEREBY GIVE TO CHRIST

(Written from notes taken at the Omega, 20th September 1968)

1st October 1968

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Brethren, As it is,

1. 1 Literally Satan means the Adversary. And the scriptures tell us time and again that at the End the Adversary shall be destroyed and the forces of evil shall be conquered.
- 2 And so it shall be, precisely as it has been prophesied. But Satan the God, the Great Lord Satan, has ceased to BE the Adversary. He is raised up and reunited with His counterpart and one time enemy, Christ, so that They might begin to become One again.
- 3 We know Him and have always known Him by the Name of Satan, and Satan He will remain. But the Adversary now is something else . The Adversary now is all the negativity in every human being; all the lies and distortions; the conflict, the hatred, the tension, the blame, the hostility, the pain, the ignorance, the blindness, the self-deception, the isolation, the uncertainty, the misery, the antagonism, the failure, the futility, the apathy, and above all, the fear; all those elements within each one of us that drive us downwards and away from our fulfilment. These are the forces of evil.
- 4 And that is Satan now; the Satan that shall be destroyed, consumed in the Lake of Fire; not the God Satan, who brought evil into the world, first as a test for man, then as a punishment on man for his failure to withstand the test. His job is done, His work is finished and He is freed from the burden of it.
- 5 But the evil itself remains. The Adversary is still with us, embodied in the structure of humanity. And THAT is the Satan which shall be destroyed; the Satan within every human being. And it shall be destroyed by the destruction of humanity.
2. 1 Humanity is not human beings. Human beings are not humanity. Humanity is that vast unvtiely structure of lies and distorted values in which human beings are trapped. Moral codes, material standards, political principles, economic demands and programmes, social conventions, national barriers, racial prejudice and class distinction; these are the components of humanity.
- 2 And these are the source of evil. They are known as 'civilisation'. But if we examine them and their effects, we see that they breed within the minds of those who are subject to them, conflict, hatred, tension, blame, hostility, pain, suppression, ignorance, blindness, self-deception. isolation, uncertainty, misery, antagonism, failure, futility, apathy, and above all, fear; in a word, evil; in another word, the Adversary.
- 3 Ultimately no human being is an enemy of GOD. If he represents himself as an enemy of GOD then we must treat him as such. But ultimately the enemies of GOD are: one, the structure of a way of life which surrounds and directs the human being, i.e. humanity, and two, the seed of rejection and negativity within the human being, which first drove him to help create that structure and

now drives him to preserve it, and which at the same time feeds upon that structure.

- 4 But human beings themselves are not enemies of GOD. They are not the Adversary. They may side with the structure and identify themselves with the evil within them, and thus become trapped by the Adversary. But basically they are not the Adversary.
3. 1 Humanity is a trap, and human beings are caught in the trap.
 - 2 We built the trap around ourselves. We fostered it, preserved it, and made it grow in strength and stature. This was our failure. And at the same time it was our punishment for that failure. We are like a man who is lured into using drugs, and finally traps himself into the agonies of addiction. The temptation ironically BECOMES the retribution.
 - 3 But now is the time of the End. Human beings have suffered enough for the 'sin' of rejecting their GOD. We have paid the price of replacing Him with a self-created GODless structure of existence. So that structure, the humanity which we ourselves have made, must begin to be destroyed. And such is its nature that it is beginning inexorably to destroy itself. It is crumbling, undermined by its own excessive and unbalanced mass.
 - 4 Humanity, the child of the forces of evil, is dying, destroyed by its own destructive nature. The world of men as we know it is ending. And nothing can be done to save it. Human beings must be released from the trap.
 - 5 They too will die - by the million, and often with great pain and suffering, for the prophecies must be fulfilled - but to be reborn into a new order; not this time back into the same agonising rat race of GODless materialism. For that is dying never to be reborn.
 - 6 Human beings, even those most closely identified with the material human existence which the world now offers its inhabitants as 'life', will be released by the destruction of that existence. They will be freed from the physical human game as it now is, as Satan has been freed from His role of the Adversary.
 - 7 Whether dead and reborn, or surviving the cataclysms, there is release for human beings in the destruction of humanity.

So be it.

[Signature -- Robert]

September 1973

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Brethren, As it is,

1. 1 As we move out of humanity and into the Garden, via enactment after weird enactment, a change seems indicated in our attitudes to one another within The Process.
- 2 In the Garden, Processeans are what they are. They have little choice beyond the basic one of either being a Processean and keeping to the basic rules of conduct or not being one. If they seem to be out of contact or 'away with the birds', then that is how they are meant to be. You can be sure they are in contact with SOMETHING Processean (there is a good deal more in Heaven and Hell than just us, you know!). And if they don't seem capable of being authoritative and in command, then that is their level.
- 3 Every Processean will find his own level, and that is where he belongs. Validate the level.
- 4 If a Processean pulls something, falls flat on his or her face, that is a sign for all of us, not just for that Processean. It is part of the human game to come down with a heavy hand and punish. The Garden game is to be aware, to know what has happened - all of us, not just the one concerned - to share the act as though we all had done it, and use our awareness to move onto the next indicated phase.
- 5 We have always known that ultimately there is no failure or success, only a sense of failure, which is a wholly human trait. And a sense of failure concerning another Processean is as invalid as a sense of failure concerning ourselves. What is the difference, unless we are self-fixated and therefore automatically separate ourselves from other Processeans?
- 6 Hard though it may be to believe, within the Garden every Processean is equally free of humanity; as free as the Garden itself is. If a Processean manifests humanity, it is the humanity in all of us, not just the humanity in him or her. There are Processeans whose function it is to carry the burdens for all of us, to channel the agonies that all of us bring upon ourselves, to manifest the errors and wrongnesses which all of us bring into existence. Why else would our instinct be to blame them for what they do and what they are? Why else would we feel self-righteous indignation at their performances? Only because they are our own performances, manifested in someone else.
- 7 We should set no standards for one another, only for the overall state of the game in the Garden. And if that feels bad, then wherever the badness is manifesting, it stems from all of us. And badness and wrongness are not manifested in actions or incidents - these are simply leads and guides - but in attitudes and atmospheres, and these we all of us create, and the higher we are in the hierarchy the bigger is our hand in creating them (even when in concrete terms we have progressed no further than the rank of Messenger!).
2. 1 In the Garden, adjust the level of your expectations.
- 2 FOR EVERY SITUATION, AIM FOR WHAT SEEMS TO BE THE HIGHEST POINT OF ATTAINMENT WITHIN IT, BUT DEMAND NO MORE THAN IT GIVES. THAT IS THE BASIS OF ACCEPTANCE.

- 3 The future has unlimited potential, but the present is as it is, nothing more and nothing less, and as it is, is as it is meant to be.
 - 4 For yourself, AIM for what seems to be the greatest fulfilment of your capabilities, but DEMAND of yourself no more than you give. That is the secret of no sense of failure. Again the future has unlimited potential for you, but the present level and extent of your giving and of your receiving is as it is, and therefore as it is meant to be.
 - 5 For other Processeans, AIM to raise them as high in terms of fulfilment as they can climb, but DEMAND nothing of them beyond what they achieve and what they give. That is the basis of love and understanding. Once more the future has unlimited potential, but a Processean at any given moment is as he is and that is how he is meant to be, or he is no Processean.
 - 6 Processeans are like the Fire and the Water that are the symbols of their life source. They cannot be moulded and shaped into predetermined patterns. They cannot be distorted and transfixed. They can only be harnessed, and they will find automatically their own level and their own pattern within that harness.
 - 7 Each piece of a jigsaw has one place and one place only where it belongs. Anywhere else it cannot fit. It looks wrong, feels wrong, and throws everything around it into confusion. In its proper place, it fits, it lives, it is part of a meaningful pattern, and it contributes to a state of harmony around it.
 - 8 If a piece does not fit where we are trying to put it, do we blame it? Do we relegate it? Do we punish it? If it belongs nowhere, we may not discover this until many of the pieces have been placed and much of the picture has emerged, but when we do, we simply remove it and carry on. But if it belongs, eventually we shall place it correctly and be satisfied.
 - 9 That is the game within the Garden. And strife and discord can only hinder us in playing it. And blame is at the core of strife and discord.
3. 1 The fulfilment of the concept of GOD is a unity and a union; the Unity of Christ and Satan, and the Union of Jehovah and Lucifer. These can only come about through the creation of harmony where conflict has been. And the harmony must begin within The Process; harmony between Processeans, between lower ranks and higher ranks, between matriarchs and patriarchs, between Jehovians and Luciferians, between Christians and Satanists.
 - 2 Only through harmony inspired from above but manifested below, can the Unity and the Union be fulfilled, and the scattered fragments of Totality come together into One.

Shalom, So be it.

April 1972

ROBERT DE GRIMSTON

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THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Wednesday 26 April.1969

Brethren, As it is,

1. 1 In BI 9 we talked about the burden carriers within The Process; the Processeans who enact for us all, the less comfortable aspects of what we are and what we are going through, in order to show us the way beyond our remaining human identifications. Everything that any true Processean is or does at any given moment is simply a part of the whole, something he is channelling and manifesting that stems from all of us as a group.
 - 2 The more we can accept that none of us has a separate individual personality, operating independently from the whole, the faster we shall move towards our final fulfilment in this level of the game. (Though even a Processean's refusal to accept his own choiceless channelling, is only a manifestation of the non-acceptance of all of us! When we speak of choicelessness and the concept of pure channelling, it is easy to wonder at the object of teaching, but that too is part of the choicelessness, part of the channelling. Because even knowing that everything is inevitably as it is meant to be, does not remove the incentive to AIM for what seems to be the highest attainment, and to encourage all Processeans to do the same. Nor does it remove the validity of acting on that incentive).
 - 3 So, knowing *[and feeling]** our own complete choicelessness in everything we think, feel and do, let us fulfil the paradox by STRIVING to understand more fully and to accept more completely the nature of our choicelessness. That is a paradox worthy of The Process, which is the Ultimate Paradox!
2. 1 Having looked at the concept of channelling from the centre outwards, let us now look at the concept of channelling from the outside inwards. How many of you feel what seem to be alien feelings, when outsiders are around? How many of you think alien thoughts and manifest alien instincts and inclinations, when in contact with members of the general public? Again you are manifesting the links between The Process and the world of men. But in order to do it, you are picking up THEIR feelings, THEIR attitudes, THEIR thoughts, THEIR emotions, THEIR inclinations, and making them your own.
 - 2 A man comes into the Cavern, and instinctively and immediately all the Processeans present find some reason to feel a strong sense of dislike towards him. Now they could all sit down and ask themselves what hostility each one of them has perpetrated against the man in order to feel this way about him. But that hardly seems a valid way through the problem. Far more effective in resolving the attitude is a recognition that the man dislikes himself, and the result is that anyone with a real sensitivity to projections will pick up his feelings and mirror them. He sends out projections that say: "I am unpleasant and dislikable." A sensitive person picks up the projections and agrees with them, making the dislike his own.
 - 3 This can happen with positive feelings towards people as well as negative ones, but it is the negative ones which often con-

stitute a problem. And the problem can usually be resolved by an awareness of what is happening.

- 4 Also it is not always feelings and attitudes directed specifically towards another person that manifest in this way. States of agitation, nervousness, general hostility, suspicion, a sense of being watched, as well as positive feelings of warmth, relaxation, energy, stimulation, etc. can be picked up and enacted whenever they are present with any kind of intensity.
- 5 If you find yourself in an alien state of mind, inclined to behave in an alien and inexplicable way, look for where the feelings are originating. It may be a person to whom you are talking. It may be a whole group of people across the other side of the room. But pinpoint from where it is coming and generally, in the case of a negative state, you can discard it.
- 6 But why should we pick up and enact what outsiders are thinking and feeling and doing? What is it in us that draws in these states of mind and makes them our own? The answer is the remains of our compulsive identification link with, and sense of responsibility towards, the world outside the Garden. And again, although it is individual Processes who manifest these links, they are simply showing us all what links The Process itself as a whole still clings to with humanity.
- 7 It is a very long way up to be picking up and channelling the attitudes of others, instead of being so overloaded and fixated with our own that we can receive almost no external effects whatever. But it is still only a part of the way towards complete separation from humanity's agreements.
- 8 We may have risen above the earth, but we are still chained to it by strong identification links. When the world is wounded, we still feel the pain.
- 9 Despite our apparent satisfaction with, and acceptance of, the Tide of the End, we have unmistakable evidence that our detachment is by no means total. We are still compulsively sensitive to the self-oriented woes and confusions of the human predicament. We feel them in ourselves, we see them in one another, drawn up from the world that surrounds us.
- 10 We are breaking the links one by one, and already, on several levels, we have attained harmonics of complete freedom. But there are still links to be broken. There are still entire levels of identification to be seen and felt and known and experienced, and then swept aside with the rest. And as long as the links are still there, we will continue to channel from outside inwards, in order that the links may be recognised, and then eliminated.
- 11 But meanwhile be aware - or at least AIM at being aware. When alien feelings and inclinations creep in from the human game and appear to belong to you, see where they have come from, accept them, acknowledge them, and if they are of no further use to you, discard them.
- 12 One of our greatest burdens is a compulsive ownership of totally alien states of mind. The assumption that because we manifest an attitude or a problem, then it must be ours, to be owned and validated, solved or resolved, within the context of OUR scale of values. Whereas if we separate what is truly ours - attitudes and instincts that stem from an essentially Processean scale of values - from what is not ours, but belongs to the world outside, we can save ourselves much pain, and also take another stride in the direction of ultimate detachment from humanity.

Perhaps we are ready to take that stride.

3. 1 The separation is everywhere, in every field, in every aspect, on every level, both within and without. Christ symbolised the separation when He said: "Give unto Caesar that which is of Caesar, and unto GOD that which is of GOD." Give to the world of men everything that belongs to the world of men, and to the Garden everything that belongs to the Garden. Leave with humanity all that is of humanity, and treasure within the aura of The Process all that is of The Process. Separate on every level.
 - 2 Human attitudes, human thoughts, human emotions, human concepts, human ideas, human arguments and human agreements; channel them back where they came from. Channel them outwards and downwards. Exclude them. Allow them; recognise them, acknowledge them, validate them, communicate on them if it feels appropriate, share them if necessary; then return them to where they belong. And if they still remain, accept that too. There is more to be felt, more to be seen, more to be known, more to be understood, more to be experienced. The patience of the saints is a part of acceptance.
 - 3 And there will be suffering - even in the Garden. Although we may not be OF the world, living IN the world entails feeling many of the world's agonies. Remember that the function which we are fulfilling here is a part of our expiation, and expiation must contain suffering.
 - 4 And humanity's greatest pain lies in its alienation from the Truth, so that too we must feel and know from time to time, as part of our function in the world. So bear the pain when it comes, but do not despair. Keep always the knowledge of your basic and fundamental contact with GOD, which is unchanging.
 - 5 The world of men is Hell. The Process in the world of men is Purgatory. And in Purgatory, although there is the pain of expiation, there is also the certainty of ultimate fulfilment. There is no way from Purgatory into Hell; only into Heaven, once the debt is repaid and the account balanced. For the Elect, tainted as they are by aeons of sin and alienation from GOD, there is suffering, but suffering which leads inexorably towards purification and rebirth. For those who truly BELONG in Purgatory, there is no longer a choice between Heaven and Hell, only a span of Time which separates them from ultimate reunion with GOD. For those who are truly OF The Process, there is no way back into the world of men; only the Time of the End to endure while the debt is repaid.
 - 6 And the extent to which a being is of The Process is the extent to which he consciously believes he belongs within the aura of The Process. That is your criterion. Your unconscious motivations reflect only the nature and extent of your need to expiate and the function you are destined to Perform. Ultimately, your spark of conscious knowledge that you belong, is all that matters. And he that endures to the End shall be part of the New Beginning.
-
4. 1 But another step towards the final state of detachment seems appropriate at this time. Our compulsive links with humanity are closely connected with the nature of our contact with humanity. And a manifestation of these links is a driving need some of us feel to tell the world about ourselves, who we are, what we are, what we stand for and what we are doing. And we carry this far beyond the basic demonstration of The Process for the purpose of collecting the few who belong. We are more

than simply a beacon set on a hill to attract our people. We still tend to make ourselves 'available' to all and sundry for information about us.

- 2 For what? Why do we feel the need to answer people's casual and generally irrelevant questions satisfactorily - for them? Why do we feel obliged to 'explain' our attitudes to those who doubt us and air their doubts? Why do we feel compelled to 'make sense' in THEIR terms, to meet and satisfy THEIR logic on its own ground.
- 3 All of this indicates another identification link, another shared agreement, another sense of responsibility towards humanity.
- 4 How many of you knew that you belonged, because it all 'made sense' to you in human terms? How many of you found your place within The Process, because all your questions were satisfactorily answered? True Processeans seldom realise what they are on the basis of human logic; they FEEL their belonging without having to know consciously all about what The Process really is. THEN, to find out, to learn, to penetrate the mysteries, to lift the veils of ignorance, to understand and clarify and probe the real depths of Process knowledge, there are the Progresses, the Discussions, the Circles, the Meditations and the Processcenes; a formal structure in which questions can be answered. The books and magazines are an extra; a bonus; something on which a Processean can pin his sense of belonging if he needs to do so.
- 5 Beyond that, for the Elect, there are the [Secret]* Teachings, steps on the way back, which, as we tear aside each veil, take us closer and closer to the End and our point of origin.
- 6 So don't feel that you must answer every outsider's casual questions. Be charming and polite, but make it gently clear that all the principles and tenets of The Process may be learned at Process Activities and from Process literature, and that information about the organisation and structure of The Process is not their problem and need not concern them.
- 7 You MAY answer questions about The Process - as long as they are relevant and concern matters that are not internal and private - if your instincts tell you to do so and it feels appropriate, but you need never feel obliged to do so. Nor need you feel that it is your duty to inform people, except in terms of the activities and amenities that are available to them as members of the public.
- 8 Follow your instincts. If you truly WANT to answer a Person's questions, then do so by all means. But if you only THINK - compulsively - that you OUGHT to answer them, then don't.
- 9 There are laid down formal opportunities for both teaching and preaching to those who choose to listen and learn. The channels are open wide for the collection of new Processeans without the added need for casual conversations with outsiders. Our time is too precious to be spent on what is often an unrewarding and nonproductive activity, since if you are talking to non-Processeans, all they feel is mystery. They are not equipped to understand. This is the separation.
- 10 So make this your general rule for casual contact with the world of men: A calm and validating minimum of words - or silence, if you wish.
- 11 We are not here to convert or persuade or convince. We are not here to serve the human needs of human beings. (There are millions who attempt to do that - to their own sense of failure).

We are not here to make humanity love us, or accept us, or understand us, or approve of us, or in any way validate our existence. To play that game, making those demands, is to play the human game, and to be trapped within the human cycle of ignorance.

- 12 Our game is a different game; not one concerned with reaching out and down to find favour in the eyes of men, but one concerned with reaching upwards, transcending the levels of human judgement and evaluation; a game of purification, by moving further and further away from the confusion of the human lie and closer and closer towards the clarity of Divine Truth.
 - 13 We are here to destroy the 'forces of evil', which are all the negative, failure aspects of existence; the elements that drain life and foster death, that corrupt rather than cleanse, confuse rather than clarify, and drag down rather than lift up. And to do this we must manifest, and then destroy them, within ourselves; bring them to the fore, enact them, and then eliminate them through the power of knowledge. We must see and feel and know, and then destroy; our unawareness, our defensiveness, our need to be superior, our need to be right, our instinct to justify, our lack of control, our lack of contact with one another, our fixed attention on self, our resentment, our jealousy, our hostility, our need to blame and invalidate whilst seeking validation for ourselves, our inclination to disobey, our refusal to give, our sense of vulnerability, our fear, our guilt, our personal Pride and our sense of failure.
5. 1 These elements and all the others that stem from and relate to them reflect the presence of Satan. They ARE the presence of Satan, within the world and within us. And when the Bible speaks of the destruction of Satan, of Satan being cast forever into a lake of fire, it means the purging of the world of these elements, which it calls the 'forces of evil'.
 - 2 The earth must be purged and cleansed in the fires of purification, which means that we must take upon ourselves all the evil with which the earth is polluted, and then purify ourselves in order to destroy the evil. Only then can Satan Himself, the Being, be free; His soul released from imprisonment within the earth.
 - 3 As we destroy each negative aspect within ourselves and within The Process, as we enact and eliminate another force of evil, another Satanic manifestation, another human compulsion, we sever one more link that binds Satan - and thereby also Christ His Brother - to the world of men.
 - 4 By reason of His function as Tempter and implanter of evil, Satan is bound to the creation which He has proved invalid. His soul, His basic life-energy, which He has used to do His work, is locked within the human race, chained by the human manifestations of evil, the seeds of which He sowed, and the cataclysmic harvest of which He must reap.
 - 5 He is shackled, and only the Spirit of Christ, embodied in us, can release Him, by taking unto ourselves the forces of evil, and destroying them through knowledge and love of one another. Then and only then can the ill-fated race of humanity itself be destroyed, and the energy invested in its creation be returned to the Unity of GOD.
 - 6 But to need humanity's approval is to play humanity's game. We must enact the negative aspects in order to recognise and destroy them, but we must not indulge in them blindly. We

must follow the human path with our enactments and with our eyes, but we must not wander down it with our eyes closed and our feet dragging in the mud.

- 7 Humanity's game is one of seeking validation, demanding love, grasping for approval, all on a human level. And the result is mutual invalidation, hatred and disapproval. Men begin by seeking one another's love, and end by hating one another.
- 8 But in the Garden, even during the most human of enactments, the only meaningful love is the Love of GOD and the Love of Christ. It overrides every other concept. And as long as it is always there before us, a part of us, enveloping us in Its aura, we cannot ultimately fail. We can only seem to fail, pretend to fail and punish ourselves with a sense of failure. That is the nature of Purgatory.
- 9 Remember that choice is gone. The time of sin is past; the time of retribution is now. But we must seem still to choose, so that we can seem to fail, so that we can play our Part in the repayment of the debt of suffering.
- 10 Feel the pain of now; it is for Christ that you carry the burden of it, whether mental or physical, and it is towards His Salvation that you feel it. But know the basic safety of His Love, which is given to all that seek to serve His GOD. For that is timeless and unchanging.

So be it.

26th March 1969

ROBERT DE GRIMSTON
OMEGA,
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- *Words so marked were scratched out by Robert's own hand.*

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BI 13
THE SEPARATION

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
LONDON
April 1969

COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is,

- 1 1 The separation is within the dimension of Time. In Time there is that which is of GOD and that which is not of GOD. There is negative and positive; evil and good; sin and virtue; salvation and damnation. There is division; and from the initial division of GOD and antiGOD, there springs the fragmentation of all things, and the scattering of all the parts of One throughout the Universe of Time and Space.
- 2 2 GOD is divided and divided and divided, until It is stretched from one end of eternity to the other.
- 3 3 But without Time there is no Separation. Ultimately there is no division. There is no right and wrong, good and evil.
- 4 4 The burden of Time is the conflict of the division. And this is our burden. We embody the whole separation, from one extreme to the other. We must; otherwise the parts cannot be brought together. We are stretched across the whole span of the Universe. We are at the pinnacle of Heaven, and in the deepest depths of Hell. We are totally good, and at the same time totally bad. We are wholly of GOD, and we are wholly not of GOD. We manifest the ultimate of all things, both negative and positive.
- 5 5 And our function is to separate; to raise up that which within Time is of GOD, and to condemn that which within Time is not of GOD; to create GODliness, and to destroy unGODliness, at the same time manifesting both within ourselves.
- 6 6 And within Time, that is as it is - divided. But beyond Time, everything is a part of GOD - not of GOD divided, but of GOD united, resolved and brought together into One. Within Time, there is an eternity of agony for all beings not of GOD. But when Time is no more, eternity is no more, the Separation is no more. There is no condemnation, because there is no division. There is no damnation, because there is no Separation.
- 2 1 But until Time is resolved and all is brought together, we must bear its burden to the ultimate. We must span the scale from the highest to the lowest. We must feel the greatest joy and

the greatest agony. We must embrace the ultimate salvation and the ultimate damnation. We must be the very best and the very worst. We must hate, and we must love. We must know perfection, and degradation. And we must know the Separation in all its stark and unequivocal intensity. Before it can be transcended, it must be known and felt and experienced to the ultimate. Black must be the ultimate black and white the ultimate white and we must feel and know them both.

- 2 For again, there must be Separation before there can be no Separation. There must be the ultimate intensity of conflict before there can be no conflict. The two ends of the Universe must be disentangled before they can be reunited, distinguished before they can be identified.
 - 3 If we are clinging desperately and fearfully to something, terrified that at any moment it might be torn from our grasp, then we cannot be truly united with it until we have first been separated from it - or more accurately, until we have seen that in reality we already ARE separated from it by the barrier of our compulsive attachment to it, and the true extent of our separation. Because knowledge and awareness are always the only essentials when it comes to action. To see and to know are all we are required to do of our own volition. From there we are free to follow, as far as we can, our instincts and our inclinations; to exercise our illusion of choice according to our own judgement and the signs that are there to guide us.
 - 4 However choiceless we may consciously know ourselves to be, until that knowledge has become a true and deeply founded awareness, both conscious and unconscious, there is still the illusion of choice; a basic sense of personal control of our destiny, a sense of individual responsibility. And as long as that is there, we must enact it, attempt to fulfil it. That - ironically - is a part of our choicelessness; as is the fact that we shall inevitably fail.
- 3
- 1 We have always known that if we demand something compulsively of ourselves, we must fail to achieve it. And the reason is based upon the fact of choicelessness, and upon the myth, the fallacy, the illusion that choice exists at all. And here is the logic of choicelessness.
 - 2 If you create something from nothing, or more precisely from a part of yourself, then whatever that creation does or is, stems from the nature of its creation. If it behaves in a particular way, manifests a particular characteristic, that must be a direct and logical outcome of the way it has been designed and programmed. In the face of external pressures and circumstances, the response of the creation, which is what matters, again stems directly from the nature of its existence, and therefore from the way it has been created.
 - 3 But when we speak of creations, we include a factor which contradicts this logic. We include the concept of personal choice. We say that a human being, which is a creation of the Great God, has a will of its own which is independent of its creator. And

the Great God, by His condemnation of His creation on account of its misuse of its power of choice, endorses this.

- 4 But this is disownership of the creation. This is saying that what the creation does, stems not from the nature of its creation, but from some independent element, peculiar to the creation but having no connection with the creator.
- 5 So by deciding that a creation has a personal choice of its own, independent of the creator, the creator disowns the creation. He rejects it. He says: "The creation is not wholly mine. It has an existence of its own that is separate from me. I am not responsible for the way it chooses to be." He then demands that the creation exercise the element of choice in one particular direction. He demands obedience.
- 6 Now he has already rejected his creation by maintaining that it has choice and a will of its own separate from him. By the Universal Law his creation must in turn reject him. And its only method is disobedience.
- 7 Reject and you must be rejected in return. So the creation disobeys. It must, in order to fulfil the Law. It quite deliberately fails to meet the demand which the creator makes upon it. And the irony is this: IT HAS NO CHOICE. It is subject to the Universal Law, and therefore cannot do otherwise but reject its creator, who has rejected it.
- 8 So the choice was an illusion, a myth, a fantasy, both for the creation, which really believed it had choice - it FELT the power to choose, to decide, to control its destiny - and for the creator, who equally felt his creation's power to choose. But it was a lie. Choice does not exist. Every creation in the Universe, on every level, is subject to the Universal Law, which controls everything the creation manifests, and is inevitable. A man has no more choice than an amoeba.

- 4 1 But why then the lie? Why the illusion? What is it for?
- 2 The answer is: 'the Game'. The illusion of choice is for the Game. The Game is conflict; creating and destroying, building and demolishing, separating and coming together, rising and falling, disintegrating and reuniting, failing and succeeding, living and dying, winning and losing, loving and hating. That is the Game; and the Game is the essence of existence.
- 3 But without the lie; without the illusion of choice, which is the illusion of conflict, which is the root of striving and reaching and hoping, which is the driving force of movement and change and growth and development; without the fantasy of a creation's control over its own destiny; there is no Game, only a static motionless perfection.
- 4 So for a game there must be conflict; for conflict there must be choice; for choice there must be rejection; for rejection there must be disownership; for disownership there must be creation and separation. That is the start of the cycle. Then the cycle must be played out. There is no returning ex-

cept by completing. The full circle of the Game must be traversed; rejection by rejection by rejection.

- 5 And because to create and then give choice to the creation is the prime method of rejection, this is the pattern of the Game; a cycle of creation and subcreation. The creator creates and rejects; the rejected creation, in order to fulfil the Law, becomes a creator, and itself creates and rejects. And the creation's creation also creates and rejects. And so the cycle continues, separation on separation on separation.
 - 6 And each of us on his level of existence has been created and rejected and subsequently each of us has created and rejected. Demands are made upon us by our creators, demands that we feel within our bones and therefore make upon ourselves, demands that inevitably we fail to meet. And because we reject by such failure, our creators reject us the more, separating us ever further from knowledge of them, from contact with them, from their love and their security.
 - 7 So we, in our turn, must equally add to our own rejection through disobedience and failure, and so the spiral downwards into death continues. And at the same time we make demands upon OUR creations, instilling in THEM a sense of their own personal responsibility, and thereby forcing THEM to fail in order to reject.
 - 8 And as long as we pass responsibility downwards, as long as we demand of those below us in the hierarchy, demands will be made upon us from above. Responsibility will continue to go down the line, choice will continue to be meaningful to us, whatever we might consciously know to the contrary.
 - 9 By the Universal Law; as long as we demand from below, it shall be demanded of us from above. As long as we reject by demanding, we shall be rejected.
- 5
- 1 But we do demand. We demand by desiring, by needing. And there are more demands to be made, more burdens to be carried, more failure, more disappointment, more rejection, before the cycle is complete and the illusion of choice is taken away.
 - 2 Pain is conflict; conflict is choice; choice is the lie by which the Game is played. And there is more of the Game to be played out before the completion.
 - 3 We are carrying the burden of choice, which is no less real as a burden for being an illusion. For us the illusion is still reality, and until we are ready to be freed of the burden, until the time comes for the burden to be lifted and for us to fall back into the perfect security of total choicelessness, we shall continue to feel the weight of personal responsibility. We shall continue to feel the need to place that burden upon ourselves and one another. We shall continue to feel the need to blame ourselves and one another. We shall continue to strive amongst ourselves, despite what we cannot help but know. For that is the Game.

- 4 But if we know that the pain we feel, whether it is mental or physical, is only a fraction of the pain which the Gods themselves must suffer to conclude the Game according to the Law; if we know that whatever our burdens, Their's are a hundred times greater and more agonising to bear; can we endure with a greater sense of purpose and worthwhileness, can we find some light of truth in the darkness of the lie?
- 5 And if, beside the pain we feel, we hold a separate and independent knowledge of the final lifting of the burdens from our shoulders, if we know our choicelessness and still enact the choice, without confusing the two and becoming submerged in our fear of alienation, can we derive an added strength and a basic reassurance and security from the faith inherent in this distinction?
- 6 The mind thinks, whilst the soul both knows and feels. But within the Game, within the bounds of Purgatory, knowing and feeling are divided, separated from one another by the conflict of the thinking mind. So that what we know, is not what we feel.
- 7 We know truth, but we feel a lie.
- 8 We know love, but we feel hatred.
- 9 We know that ultimately there is life; but all we feel is the all pervasive presence of death.
- 10 We know the Unity, but we feel the Separation.
- 11 We know GOD, but we feel the pressures and effects of antiGOD.
- 12 We know the ultimate goal of perfection, but we feel submerged in irrevocable degradation.
- 13 We know Heaven, but we feel the sorrows and the terrors of Hell.
- 14 We know harmony exists in all things, but we feel ourselves and all existence torn apart by seemingly interminable strife.
- 15 And we know that one day we shall no longer be divided within ourselves or from one another, and then we shall know what we feel and feel what we know, and our souls shall be one.
- 16 The conflict of the mind is an intellectual contortion that breeds doubt and misgiving. The resulting conflict of the soul, itself divided by the mind's dichotomy, is a searing agony of twisted contradiction. It is the Universe stretched across eternity and nailed in place, helpless and impotent upon the rack of Time. It is the crucifixion of the core of life. And each one of us embodies his share of the pain.
- 17 So do not feel alone, nor that even one moment of suffering is without purpose. The debt is exact, and every grain of agony is counted towards its repayment.
- 18 And the cycle is drawing to its inevitable close. And although the feelings of pain are in many ways intensified, yet equally the knowledge of choicelessness and ultimate freedom

from the burdens of expiation, expands within us, giving us greater faith and greater powers of endurance. Also already we are beginning to touch the lower harmonics of freedom itself. And from these experiences we are beginning to learn the nature of the ultimate freedom.

- 19 And as long as we feel the present; live within it, understand it, embrace it, accept it as part of ourselves, and can rise above it; then we may know the future; see it in the distance, imagine it for ourselves, not as something to be striven towards, grasped for, hoped for, reached for, prayed for or even worked for, but as something that must be, a time that must come to us when the task is finished.
- 20 We do not AIM at the freedom and joy of the future. We only AIM at what seems to be the best permutation for the present. The future is something we KNOW. It already exists, prepared for us. And sooner or later, according to the Will of GOD, it will cease to be future and become present.
- 21 Then we shall know and feel as one. Then shall we rest in the fulfilment of an undivided soul. Then we shall find peace in a mind no longer torn by conflict. Then we shall receive as we desire to receive, and give as we desire to give. Then shall we know what we want, not only by what we have, but also by what we FEEL we want. Then the spark of pure consciousness shall rule within each of us, instead of being subject to the anachronism of a divided unconsciousness.
- 22 Then we shall be where we feel we belong. Then we shall do what we feel inclined to do. Then we shall be what we feel the desire to be. Then we shall have what we feel we want to have. Then we shall love and be loved, give and be given to, know and be known, receive and be received, accept and be accepted, without the pain of conflict and frustration.
- 23 Know that future time. Do not grasp for it; that will only intensify the pain of now. But know it; see it; believe in it. For it is the fulfilment of the Divine Will.

So be it.

- Robert

23rd April 1969

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BI 14

THE SELF

THE PROCESS

CHURCH OF THE FINAL JUDGEMENT

LONDON

May 1969

COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is,

- 1 1 No being in the Universe is selfless. There is no such thing as selflessness - unless it is non-existence. There are no such qualities as altruism or unselfishness. They are moralistic myths propagated by pretentious hypocrites and swallowed by the ignorant.
- 2 2 If we exist at all, then the core of our existence, by definition, must be the self. The spark of pure consciousness, which is the soul, is the self.
- 3 3 We can tie ourselves in knots and drive ourselves around in circles on a sense of guilt for being selfish, for pursuing a goal of personal survival. Even as we deplore our selfishness, we become further appalled by the fact that we deplore it because it could lead to our damnation! So we seek to be selfless for totally selfish reasons.
- 4 4 We speak of the Salvation of GOD. But why is our purpose to save GOD? Is it selfless altruism? By no means. We are a part of GOD; so GOD's salvation is our salvation. Are the branches of a tree selfless because they band together to give life to the trunk? No, but they are wise.
- 5 5 We speak of helping one another, as opposed to looking after ourselves. Is this a denial of self? By no means. Do the oarsmen in a life-boat deny themselves by giving strength to one another? No; they help to ensure their own survival.
- 6 6 What appears to be altruism is awareness. What seems to be selflessness is wisdom. It is the knowledge of the Life Source, and the knowledge of the Universal Law. It is the awareness that if we save that to which we belong, and upon which we depend, we save ourselves. It is the awareness that if we give strength TO what is of GOD, we shall receive strength in equal measure, FROM what is of GOD.
- 7 7 And to narrow it down even further; it hinges upon the scope of our identification.
- 8 8 If we identify ourselves with our physical existences, then self, for us, is that; our bodies. Survival of self means survival of the body. Preservation of self means preservation of the body. Satisfaction means satisfaction of the body. This

is a very limited scope. By identifying with our physical existences, we make ourselves destructible, transitory, trivial and ultimately meaningless.

- 9 If we identify ourselves with our social status, then THAT is the self which we seek to preserve at all costs. If we feel that to lose our reputations or our positions in society, is to die, to be destroyed; then that is the scope of our identification; again narrow and transitory. Social status is meaningless in ultimate terms.
- 10 We can identify ourselves with our material possessions, and feel that at all costs we must preserve them in order to survive; at the same time feeling that the acquisition of more will lead us towards fulfilment. Still the scope is small. Self is no more than a set of physical objects and their exchange value.
- 11 We can identify ourselves with our profession or calling, and feel that as long as we have that we are alive. Or we can begin to expand our scope a little, and identify ourselves with an entire social strata; in which case the overall promotion and preservation of that strata becomes part of the promotion and preservation of self. A racist identifies himself with his racial background, and therefore feels that by upholding the cause of others with the same background and origins, he is fighting for his own personal survival. The scope is wider than physical existence or social standing, but it is still small and meaningless in ultimate terms.
- 12 We can identify ourselves with a political ideal, with an entire nation, with a culture, with a moral code, with humanity itself. True identification on these levels, where there is real dedication on the basis that therein lies the road to the ultimate survival of self, indicates a relatively large scope. Here we find what is known as selflessness, because the self is identified beyond the scope of the immediate individual existence, and embraces a much wider territory. Here we begin to see how awareness tells a being that true preservation of self can only stem from the preservation of something much greater and more extensive than self, of which self is a part.
- 13 But still, if we examine the wider territory, if we look closely at that with which the self identifies, we still see only a shallow transitory concept. Ultimately, what is a political ideal within the Universe? What are national boundaries and differentiations in relation to eternity? What will become of a culture when the world is dead? What is human morality when the human race is gone? What is humanity when Judgement comes upon the earth?
- 14 The awareness only takes the being so far. He reaches beyond the tiny confines of its own personal separateness, but he cannot reach beyond the equally temporary, though somewhat larger, separateness of a human group or a human concept.
- 15 That is the criterion. As long as that with which the self identifies, lies within the limits of humanity, as long as it is subject to human laws, human standards, human values, human qualities and human limitations, no matter how vast, no matter how much scope it covers, it is ultimately meaningless; it is transitory and destructible. Like humanity itself, it is subject to death - corruption, decay and death.

- 16 As long as the self seeks survival within human terms of any kind, it must be destroyed; just as humanity must be destroyed.
 - 17 If a framework is destroyed, then everything which existed within that framework, even if it spans it from end to end, must be destroyed as well.
-
- 2
 - 1 So with what can the self identify in order not to be destroyed, in order to survive? What is indestructible? What is ultimately invulnerable?
 - 2 Only GOD; the Life Source of all existence.
 - 3 If a being identifies itself with GOD, and therefore seeks the salvation of GOD in order to ensure its own survival, that is true awareness. That is seeing and knowing the ultimate scope. Self becomes GOD, and GOD becomes self. Thereby self becomes invulnerable and indestructible.
 - 4 We speak of self-sacrifice as a virtue, and on one level it is just that, when human-self is sacrificed in favour of higher-self or GOD-self. But the real sacrifice of self is the identification of self with something human, something OF the world, something that must eventually be destroyed. And that is self-destruction.
 - 5 So if we wish to give meaning to the concept of selflessness, let us call it human selflessness, which is GOD-selfishness, and is a mark of wisdom.
 - 6 But how to reach a state of GOD-selfishness; how to reach an identification of self with GOD, so that the being feels it and knows it with reality; that is the problem. We can know that the self must be identified with GOD, and yet feel it only identified with humanity. That is the soul divided. That is the anguish of spiritual conflict. We can know that the body is a meaningless husk, and yet feel the instinct to protect it and preserve it as though it were ourselves. We can know that human values are shallow and transitory, and yet feel inextricably involved with them. That is the power of the human mind, which imprisons the soul.
 - 7 For the soul is like a caged bird. It sees freedom beyond the limits of its narrow confinement; it sees the sky, and understands the difference between what it is and what it could be; it knows that outside is life, whilst inside is nothing but a stagnant death. Yet it is trapped; it cannot reach the life it knows is there. And the soul sees GOD, knows GOD, understands GOD; but cannot touch GOD, and cannot reach GOD through the rigid and impenetrable barrier of its human existence. And the anguish and frustration of this dichotomy tears the soul apart.
 - 8 But how to find the freedom, which is seen and known but not felt? How to identify the self with outside instead of inside, not only with a conscious knowledge, but with a complete awareness, known and felt? How to become the dream of not just seeing, but of being GOD?
 - 9 O GOD, the pain of seeing and knowing, yet not being able to reach, to touch, to become part of, to be enveloped in, to be absorbed by. O GOD, the separation; no longer in blind ignor

ance and feelingless unreality; but seeing and knowing, and yet feeling the gulf between. Is this the final pain before the unity? Is this the last agony before the joining together? Must the Devil rend us before he will relinquish us, and let us return in body, mind, soul and essence, complete, to where we belong?

10 The being cries in helpless despair to its creator.

- 3 1 But where to begin to be free of the pain of separation? We long to take the final step, to be finally united and absorbed, but what is the first step? We see the ultimate, we know the completion, but what is the link between now and then, between here and there, and how do we begin to traverse the link?
- 2 The final step is outside the bounds of our human identification, but the first must be inside it, because that is where we are now. And always knowledge is the key. Each step is a grain of meaningful awareness. Nothing else is truly valid. Action is the fruit of knowledge, but knowledge is always the source.
- 3 Something we must know, in order to begin the journey into life; but what?
- 4 What is now - for us? What is here present - for us? What are we - here and now - for ourselves and for one another? What is?
- 5 That is knowledge. That is all the knowledge that exists. The rest is speculation.
- 6 The bird is in the cage. For the bird, the cage is. The sky will be, but is not, except as a vision of the future. So in order to know, the bird must know the cage. It must know the sky, but only in order to know more completely, and with reality the nature of the cage in which it is trapped.
- 7 The soul is trapped within the mind. In order to know, it must know the mind. In order to know the mind, it must know the human game, which is created by the mind. In order to know the human game, it must know humanity, the player and the pawn of the human game. The soul may know GOD - must know GOD - but only in order to know humanity; (and thereby) the full extent of its alienation from GOD.
- 8 For there is a way out of the mind. There is a way out of the human game. There is a way out of identification with humanity. Knowledge is the way out; knowledge of the mind, of the human game, and of humanity.
- 9 But again what is the first step? To know; but to know what? Surely not the entire nature of the mind. That is almost the last step. No. The first step is to know that we CAN know. If we are to know, we must open our eyes and look, and see. But in the pain of our sense of separation we are blinded. So in order to see, we must rise above that pain; feel it, accept it, own it, but instead of sinking beneath it into despair and abject misery, we must know that we are greater than the pain we feel.
- 10 That is the first grain of knowledge. That is the first step. To know that we are greater than the pain we feel. To know

that we are stronger than the burden we carry. To know that we are of more consequence than the cage in which we are imprisoned. TO KNOW THAT WE ARE GREATER THAN THE PAIN WE FEEL.

- 11 When we know that, we have begun. That is knowledge of here and now. That is knowledge of what is. That is awareness. And that is a beginning; because it must lead to further knowledge. To know our strength and our stature, is to know our power to know. And that is all the inspiration that we need.
- 12 We have always said that until the full extent of the alienation is known, there can be no coming together. Until the totality of the rejection is seen, there can be no acceptance. Until the separation is recognised, there can be no rejoining. So until we know the cage, until we have seen and felt every aspect of it and how it relates to us, until we have recognised the extent to which we are trapped, how we are trapped, and in what we are trapped, we cannot be free of the trap.
- 13 Therefore, having taken the first step, having risen above the pain by knowing that we are greater than it, we can take the next and the next and the next. We can look at the pain. We can know its nature, its strength, its power, and its effects upon us. We can go behind the pain and examine its source. We can look at the guilt and the fear from which the pain stems; guilt for the past which keeps us in the past, and fear of the future which keeps us in the future; the two anchor-points which hold us stretched across the whole span of Time.
- 14 We can see the blame we use to keep the pain in place. We can see the justifications, which maintain the guilt unexpiated and therefore the fear unresolved. We can see the deliberate blind ignorance that prevents us from moving towards freedom. We can see the links that bind us to the human game.
- 15 The bars of the cage are spaced, so that if we live wholly in the here and now, we can slide through with ease and find the freedom that is outside; but if we are stretched from the distant past to the distant future, nailed down at both extremities of Time, then we are trapped, unable to squeeze even one aeon of our vast unwieldy burden in between them.
- 16 For if we live wholly in the here and now, guilt cannot reach us, because it comes from the past; fear cannot touch us because it comes from the future; we have no desire to blame, no need to justify, and no instinct to be blind. The bars of the cage cannot hold us in.
- 17 But that is again a contemplation of the final steps. We are only beginning. We are behind the bars, examining them; beginning to know the extent to which they DO hold us in; the extent to which we DO blame and justify and ARE deliberately blind. We are beginning to learn the nature of our guilt and of our fear.
- 18 And step by step, we can know every aspect of the human game and the part we play within it. And if at any time we collapse because the pain intensifies and overwhelms us, then we must remember again the first step, which is always the first step, not only from the beginning, but from any point of immobility. TO KNOW THAT WE ARE GREATER THAN THE PAIN WE FEEL. Then we can begin again; like the action of standing up in

order to move on. Because nothing is lost by falling, as long as we rise again.

- 19 As a soldier learns to live with death without succumbing to its morbid terrors, so we can learn to live with our sense of separation from the Source of Life, without despairing.

- 4 1 But if a being does despair; if the sense of futility descends upon it and it collapses, losing the knowledge of its basic strength; if it seems to cease caring enough to fight, and blindness and ignorance overwhelm it completely, so that alone it would die; that is the time when more than at any other it needs the help of one of its own kind. When it feels too much pain to know that still it is greater than the pain, when even that basic first step is beyond it, and it CANNOT stand up in order to move on; then it needs help.
- 2 We each of us feel moments of despair, moments of total futility; but never all of us at one time. So that when one collapses, another lifts him to his feet, and when the second himself stagnates and is unable to move, the first lifts him and gives him a new incentive.
- 3 The lifting may be done in any way that is effective and appropriate: a gentle word or an angry word, validation or invalidation, encouragement or reprimand; anything that works and enables the person to take that first essential step within the Game. And each of us is different, responding to different effects; and each time we fall is different, requiring a different remedy.
- 4 So set no standards on what is needed by a person lost in the depths of a sense of futility; simply be open to inspiration, and do whatever is required to put him on the road again. If he has done the same for others, it can be done for him. And who has not, at some point in his existence?
- 5 IF WHEN WE ARE STRONG AND CONFIDENT, WE GIVE OUR STRENGTH AND CONFIDENCE TO GOD AND THE BEINGS OF GOD, THEN WHEN WE ARE WEAK AND IN DESPAIR, GOD AND THE BEINGS OF GOD WILL GIVE THEIR STRENGTH AND CONFIDENCE TO US. THAT IS THE LAW.
- 6 Because we must go through weakness to reach strength. We must know despair, before we can find fulfilment. We must die, before we can be brought to life. We must fall into the depths of futility, before we can be raised to the heights of ecstasy. We must feel lost and abandoned, before we can know finally that we belong. We must know the totality of failure, before we can be given the satisfaction of success. We must feel the darkness of alienation and GODlessness, before we can see the Light of Truth. That is the Game; the swing of the pendulum; the Law of a 'two pole' Universe.
- 7 THE ONLY ROAD TO LIFE PASSES THROUGH THE VALLEY OF THE SHADOW OF DEATH.

So be it.

- Robert

13th May 1969

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Bretheren, As it is,

1. 1 A few weeks ago we received information during one of the Omega Dialogues about parent/child relationships. It concerns the aspect of rejection and it is as follows:
- 2 "There is a pattern, and it runs in a circle. It starts at the top of the circle, and there parent and child are one.
- 3 "Then the rejection starts. The parent separates the child and thereby rejects it. The child responds by rejecting the parent, and the cycle of alienation begins; the Child moving away from the parent down one side of the circle. The parent remains at the top.
- 4 "The rejection continues and the separation increases until the child is at the opposite side of the circle, as far removed from the parent as possible; the point of maximum alienation. And the final rejection at this point is the heaviest of all, and THE FORCE OF IT DRIVES THE CHILD ON AROUND THE CIRCLE AND UP INTO ACCEPTANCE AND REUNION.
- 5 "That is the road back; the force of the final heaviest rejection of all, driving the child up the other side of the circle into acceptance.
- 6 "The parent cannot reverse the cycle. He cannot bring the child back the way it has gone. A cycle once begun must be completed. But he can maintain the pattern, and thereby ensure the completion of the cycle. And the pattern is rejection.
- 7 "Also there is only one point on this particular cycle where the child has a full glimpse of its parent. That is at the bottom of the cycle, directly opposite the parent; again the point of maximum alienation. And this glimpse adds to the force already driving the child to continue up the other side of the circle. On the way down, the child is facing away from the parent, because of its path of rejection, so there is no vision of the parent at all, not even a glimpse.
- 8 "So it is the child that moves. The child leaves the parent and the child must bring itself back to the parent. The way the parent can contribute and play his part is by feeling the rejection,

making it felt fully, enacting it, and TRUSTING
THE CHILD TO BE ABLE TO TAKE IT.

- 9 "That is the important part, because the trap for the parent is to look at the child and say that the child cannot make it. Then he starts going easier on the child, which means he is going easier on himself, so that he will not see himself, because he is not playing the game fully.
 - 10 "If the parent 'soft pedals' on the rejection he feels towards the child, the child stagnates on the rejection side of the circle, with no force to drive it towards and through the point of maximum alienation. The relationship does not resolve. It disintegrates. The parent is not rejecting, he is INVALIDATING, and invalidation is death. Because he has decided the child cannot take the punishment in terms of positive rejection, he loses interest, switches off his feelings. That is not rejection, but invalidation.
 - 11 "Positive rejection is energy, which drives a being to complete its cycle and return to the point from which it began. When that is done then there is reunion, the energy can be redirected. There need no longer be interest IN the being, directed TOWARDS it; instead there is interest WITH the being, a combined interest directed towards something else; a higher more advanced aspect of the game.
 - 12 "That is the next step; after the completion of the cycle. "
2. 1 So parents, look at your relationships with your children.
You will find that when you allow yourself to feel the negative attitudes that go with rejection. and give vent to them, express them in relation to your children, come down on your children with a heavy hand when that is what feels right to you; then they move. They are satisfied and they stay with the game. But when you hide your feelings, or shut them off, and treat your children gently because you are afraid they will crumble under harsh punishment, then they drift into a miasma of insecurity, and are likely in some cases to lose sight of the game. They feel - not rejected - but completely invalid. And that is a punishment far harsher than any brutal treatment you can possibly give to them - and a punishment not deserved.
 - 2 Besides, you will find that when you express the rejection fully, enact it to your own satisfaction, then you reach a point of acceptance. Give vent to the hatred, and as long as you know what you are doing you will find and feel the love beyond it. You are enacting a harmonic or a microcosm of the complete cycle - acceptance reached through the full expression of rejection. Whereas when you fail to express the rejection, you simply continue to feel it.
 - 3 But remember how easy justifications are to find. The child collapses in misery under the barrage of rejection, sinks down, weeps, moans, and becomes the victim. "You see," says the parent; "my child really cannot take it. He just makes me guilty."
 - 4 Would you settle for a lesser effect? That is the burden of rejection felt to the ultimate. That is the force of rejection

reaching its target with a full impact. That is movement.

- 5 But the parent must know what he is doing; accept it, and go through it until he is satisfied. Then he can feel the love beyond, and reward the child. If the parent simply collapses into guilt at what he appears to have 'done' to the child, the cycle stagnates.
 - 6 The Child must SUFFER the rejection. It must FEEL rejected. If it 'rides' the rejection without response, there has been no contact.
 - 7 Just as we must be prepared to suffer in order to pay off the debt of universal expiation, so also we must be prepared to inflict suffering on one another at the appropriate times. We must pay, but we must also help one another to pay. With awareness, this can be done with great precision and a minimum of effort.
 - 8 Where there is blind compulsive blame, there is guilt, and therefore a retreat from the effects created. The 'worse' the effects the greater the guilt and the greater the blame. But where there is awareness of the purpose of expressing negative attitudes freely, then there is an acceptance of the effects created; the 'worse' they are the more is released in the one who creates them, and therefore also in the one who receives them.
3. 1 Parent/child relationships can only ultimately be resolved if they are kept in time. By this I mean each situation being tackled, all reactions and responses expressed, all attitudes made known, without delay - or with as little delay as the circumstances allow
- 2 Letting tense or highly charged situations drag on with no contact, unless this is done as a calculated test or experiment for a specific and constructive purpose, brings only a great deal of pointless suffering to both sides and resolves nothing. It arises from guilt, and guilt is there to be expiated and not used to justify blame and suppression
 - 3 So feel both sides of the intensity and express both sides of the intensity. The negative attitudes and aspects can only be transmuted into positive if they are allowed to come out, to be seen and known.
 - 4 Ultimate acceptance through current rejection. The inversion which humanity has long since lost all hope of rediscovering. Unity through separation.
 - 5 Only when we cease to be afraid of our own negativity, can we move with assurance towards positive fulfilment. When we accept and live easily with hatred, then we can begin truly to know love.
 - 6 Remember again, the road to Life passes through the Valley of the Shadow of Death.

So be it.

[Signature Robert]

30th June 1969

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BI 16
CONTROL IS CONTACT

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
LONDON

Thursday 4 December 1969
Revised September 1973
COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is.

1. 1 CONTROL IS CONTACT.
 - 2 On a purely physical level, the more in contact we are with something, the better and more efficiently we can control our operation of it. The more solid the contact, the more precise the contact, the more complete the contact; the better the control.
 - 3 A man driving a car has contact with the car, and thereby controls his operation of the car.
 - 4 But if this man has very little experience of driving, and therefore very little knowledge of the techniques and requirements of driving, his contact is slight. Because contact - even physical contact - involves the mind as well as the body.
 - 5 For example, the precision of his contact with one of the pedals depends upon his knowledge of the range, resistance, position and effect of that pedal. And that knowledge is an essential part of his contact with that pedal. It enables him to move his foot with confidence and assurance, and to produce the exact effect required at the precise moment he requires it.
 - 6 And that is control.
 - 7 If the driver does not know the various idiosyncrasies of the pedal, his contact with it is that much reduced. He may have his foot pressed hard down on it, but his judgement of exactly how much pressure to exert at a given moment, and precisely how far to move it, is poor. Therefore his contact with it and his operation of it are incomplete, imprecise and uncertain. Consequently his control is equally incomplete, imprecise and uncertain.
2. 1 CONTROL IS CONTACT. CONTACT IS KNOWLEDGE; not only an intellectual knowledge, but also an instinctive knowledge which requires no conscious 'thinking' for it to manifest and be effective.
 - 2 A carpenter can learn how to make a chair out of wood, by reading a book. This gives him intellectual knowledge of the operation; but he still does not truly know how to make the chair. Only by doing it does he discover that.
 - 3 The intellectual knowledge gained from the book is useful, but it is not enough. The really vital requirement is the instinctive knowledge, the intuitive judgement, which in this case can only be gained from practical experience.

- 4 That is knowledge. It's like the knowledge which enables a musician to move his fingers with exact timing and precision, faster than the eye can follow them and yet with no conscious 'thought' of how or when or where.
 - 5 That is knowledge, which is contact, which is control.
3. 1 But what is it that a driver and a carpenter and a musician control?
- 2 The car? The tools and the wood? The musical instrument?
 - 3 No. It is his relationship with the car that the driver controls, and the outward effects which arise from that relationship.
 - 4 He controls his own operation of the car, his contact with the car. The nature of the car, its capabilities and its limitations, control the car. The driver merely operates it according to those capabilities and limitations, and, within those bounds, controls his operation of it.
 - 5 Similarly, the carpenter and the musician.
 - 6 The carpenter does not change the basic nature of his tools nor the basic structure of the wood he uses. In that sense he does not control them. But what he does control is the way in which he relates to them, the way in which he uses them and manipulates them within the bounds of these basic factors. And the outcome, the chair he builds is the direct result of that relationship.
 - 7 And the musician controls the way he relates to his instrument, rather than the instrument itself, which does not change.
 - 8 In each case the outcome measures the standard of control.
 - 9 If the driver's control is good, the car performs as he intends it to perform. If his control is poor, he is frustrated because the car will not do what he consciously wants it to do.
 - 10 If the carpenter's control is good, the chair he builds is precisely the chair he consciously planned to build. If his control is poor, he is disappointed, because the chair falls below his expectations; in his terms it is imperfect.
 - 11 If the musician's control is good, then the sounds which emerge from his instrument are the sounds he consciously wishes to create. If his control is poor, he makes mistakes, and the sounds are not as he intended.
 - 12 And in each case the control is a control of relationship, and it depends for its precision on contact.
 - 13 The good driver is in tune with the workings of his car. He relates to it with a deft confidence, and a light sure touch which extracts the best possible performance from it.
 - 14 The good carpenter is equally in tune with the capabilities and the idiosyncrasies of his tools. Also he has an instinctive feel for the kind of treatment the wood requires, and what can and cannot be done with it. He relates to both with skill and precision, and the result is a beautifully built chair.
 - 15 The good musician is highly sensitive to every quality of his instrument; the nature of its sounds and how to produce them. He relates to it with a gentle understanding and subtlety, and thereby creates music exactly as he feels the composer intended it.

- 16 The quality of the contact stems from knowledge of what is being related to and the nature of the relationship; an intellectual knowledge, but also, and far more important, an instinctive understanding born of sensitivity and awareness.
 - 17 And just as the contact is primarily a state of mind, so the outcome, which measures the standard of control, is also a state of mind.
 - 18 We do not say the driver's control is poor if he fails to drive his car at one hundred miles per hour. We say it is poor if he is unhappy about the car's performance. Nor do we say his control is good simply because the car performs better than any other. We say it is good if he is truly satisfied with the performance.
 - 19 Contact is knowledge.
 - 20 If the driver truly knows the car and his relationship with the car, part of his knowledge is precisely what he can and what he cannot expect of the car. Therefore his own satisfaction or lack of it is the criterion.
4. 1 CONTROL IS CONTACT.
- 2 When we relate to other people, when we make contact with them, we control our relationships with them, and thereby the results and effects of those relationships.
 - 3 Whether the control is good or bad depends on whether the contact stems from sensitivity and awareness or blindness and ignorance. And again, it is our own satisfaction or lack of it which is the criterion.
 - 4 When our relationships go in directions which we thought we were trying to avoid; when clashes and discords arise, or barriers of awkwardness, or embarrassments, or resentments, or mutual dislikes, which we seem to be unable to prevent or eliminate; we are what we call 'out of control' of our relationships.
 - 5 Unconsciously we may be controlling them, and deliberately driving them along painful and destructive paths, but consciously, outwardly, we have lost control of them. On the surface, they appear to be controlling us.
 - 6 And that means we are what we call 'out of contact' with the other sides of these relationships. There is contact of a kind, just as the driver whose car skids and smashes into another is in some kind of contact with his car. But what kind of contact?
 - 7 The carpenter who cannot make a chair which holds together, who cannot make a joint which fits exactly, he has contact with both his tools and the wood. But what kind of contact?
 - 8 And the musician who cannot keep in tune or in time. The discordant sounds are evidence of the contact. But what kind of contact?
 - 9 Clearly there is good contact and bad contact. And as a result there is good control and bad control.
 - 10 Between people and things there is good and bad contact and control. Between people and people there is good and bad contact and control.
 - 11 But who is to judge?
 - 12 Only we ourselves can do that. Only we can be the judges of our own contact and our own control. And, once more, it is our

own satisfaction or lack of it which is the criterion.

- 13 THE CRITERION OF GOOD AND BAD CONTROL IS THE GAP BETWEEN WHAT WE CONSCIOUSLY DESIRE, INTEND, EXPECT OR ACCEPT, AND WHAT ACTUALLY MANIFESTS.
 - 14 If the driver intends to crash his car and does so precisely as he intended, and is satisfied, that is good control. If he expects his car to travel no faster than fifty miles per hour and it does so, and he is satisfied, that is good control. If he discovers that his car is incapable of maneuvering a particular sharp corner and he accepts the limitation and he is satisfied, that is good control.
 - 15 If on the other hand the driver wants his car to overtake another travelling at high speed but is unable to make it go fast enough, and feels a sense of frustration as a result, that is poor control. It shows an unawareness of the limitations of the car.
5. 1 IT IS NOT THE EFFECTS WE CREATE, THE ACTIONS WE TAKE, THE MOVES WE MAKE, WHICH ARE GOOD OR BAD IN TERMS OF CONTROL. IT IS THE GAP BETWEEN THE EFFECTS WE CREATE AND THE EFFECTS WE DESIRE TO CREATE, BETWEEN THE ACTIONS WE TAKE AND THE ACTIONS WE WISH TO TAKE, BETWEEN THE MOVES WE MAKE AND THE MOVES WE MEAN TO MAKE.
- 2 The size of the gap, is the measure of our awareness or lack of it.
 - 3 If we are aware and in tune with the reality and the true potential of a situation, we shall demand, intend, desire, expect and accept no more of that situation than it is capable of producing. Therefore there is no dissatisfaction; no regret, no disappointment, no frustration, no shock, no despair, and no blame.
 - 4 We may aim as high as possible in every situation, simply to allow for the maximum potential to manifest; but if we are unhappy with the result, if we are frustrated by the outcome, if we are unable to accept the actuality when it appears, that is poor control and reflects our ignorance.
 - 5 IN OUR PERSONAL RELATIONSHIPS, DISSATISFACTION STEMS EITHER FROM DEMANDING AND EXPECTING WHAT IS NOT THERE, OR FROM FAILING TO RECOGNISE AND THEREFORE RELATE TO WHAT IS THERE. THIS IS BLINDNESS; AND FROM THE BLINDNESS COMES A POOR CONTROL OF OUR RELATIONSHIPS; THE GAP BETWEEN WHAT IS AND WHAT WE THINK, BELIEVE, HOPE, FEAR, EXPECT, DEMAND, ASSUME OR INTEND.
6. 1 SATISFACTION IS THE MEASURE OF CONTROL.
- 2 The father who has what he considers an unsatisfactory relationship with his children, however hard he may blame them for his dissatisfaction, is 'out of control' of that relationship. If they feel the same way, then they too are 'out of control' of it.
 - 3 And behind the trouble on both sides, is poor contact. The father is 'out of contact' with his children; the children are equally 'out of contact' with their father.
 - 4 And what is behind such lack of good contact? Blindness; unawareness. They do not know one another, nor how they relate to one another.
 - 5 The father does not know what his children think or feel or want or fear or hope or hate or love, nor what their feelings and attitudes are towards him. And the children are ignorant in just the same way about their father.

- 6 The result is poor contact on both sides; and consequently poor control, which manifests in mutual dissatisfaction.
 - 7 OUR DISSATISFACTIONS ARE BORN OF IGNORANCE. OUR PROBLEMS STEM FROM BLINDNESS.
 - 8 When in our own terms, by our own standards, we know a person, really know him, understand him, are sensitive to what he is and what he does and precisely how it all relates to us and what we are, then we are satisfied in our relationship with him, whatever it might be.
 - 9 HE might not be satisfied, but that is due to his own unawareness. His contact with us may be abysmal, if he is blind, but ours with him is automatically good if we are not blind, because it is based on a clear and complete awareness of every relevant factor in the relationship. So our control of that relationship is good control, and satisfies.
 - 10 If we begin to feel dissatisfaction, we can be sure there is something we do not know. If the relationship takes what in our terms is a wrong turning, then there is something to which we are blind.
 - 11 If suddenly the car veers to one side and will not respond to the usual pressures, the driver becomes in some way dissatisfied; uneasy, afraid, annoyed, panic-stricken, depending on the extent of the trouble. Something is happening of which he is not aware, and to which he is therefore not adjusted.
 - 12 Similarly, if the carpenter cannot any longer saw along a straight line, he too becomes dissatisfied. Something has happened which he does not understand.
 - 13 The musician suddenly finds himself playing flat. Dissatisfaction. An unknown.
 - 14 In each of these cases something has 'gone wrong' by the standards of the person concerned, and the sense of wrongness stems from mystery.
 - 15 Suddenly we find ourselves at odds with someone with whom normally we have a satisfactory relationship; suddenly we find ourselves dissatisfied, having negative reactions towards that person. Something has happened, or is happening, which we do not know about. Of this we can be certain.
7. 1 POOR CONTROL STEMS FROM BLINDNESS.
- 2 But in every case where control is poor, because contact is poor, because of a blind spot, the blind spot is not necessarily an ignorance about the other side of the relationship. It can just as well be something within ourselves.
 - 3 When the driver goes 'out of control' it may be the steering mechanism of the car that is at fault, but equally it could be his own co-ordination which has slipped. Either factor could 'take him unawares'. (The very expression indicates the basic nature of the trouble.)
 - 4 It could be the carpenter's saw, or his own eyesight, which makes him unable to cut straight. And it could be the instrument which is out of tune, or it could be the musician's ear which has lost its sensitivity.
 - 5 And in a personal relationship, it could be the other person who has changed, or equally it could be ourselves.
 - 6 In each case what is certain, and what is important, is that the relationship itself has changed; the way the driver relates to

his car, the carpenter to his saw and the wood, the musician to his instrument, and us to our friend. And the mystery, until and unless it is resolved, lies in that change.

8. 1 GOOD CONTROL STEMS FROM HIGH AWARENESS; AWARENESS OF EVERY ESSENTIAL AND RELEVANT FACTOR IN THE RELATIONSHIP CONCERNED.
 - 2 The most vital area of control is self.
 - 3 If we are in control of ourselves, so that we act and behave as we desire to act and behave, that is a secure basis from which we can control our relationships with things and people.
 - 4 Control of self is the basis of all control.
 - 5 If we cannot control ourselves well and effectively, if we are constantly 'out of control', in other words constantly in states we wish not to be in, in circumstances and situations we are consciously trying to avoid or eliminate, then we cannot possibly control our relationships with anything or anyone outside ourselves well and effectively.
 - 6 Therefore the first essential is awareness of self. If we know ourselves, really know ourselves, deeply and comprehensively, then we are automatically in good control of ourselves, because we are at one with ourselves and that is good contact.
 - 7 Self-knowledge is essential even for the driver in terms of his driving, if his control of the operation of his car is to be good. He must know precisely and instinctively - not intellectually - the strength and weight of his touch on the wheel, the power of his feet on the pedals, the speed of his reactions, the state of his eyesight, and so on.
 - 8 The carpenter must know his physical strength, the steadiness of his hand, the reliability of his eye to judge an angle or a length or a thickness. And the musician must know the scope as well as the limitations of his own speed of movement, the reliability of his ear, and his sense of rhythm.
 - 9 Similarly if we are to be in good control of ourselves; our lives, our destinies, our activities, our effects, our achievements; we must know who and what we are; our motivations, our fears, our desires, our reactions and responses, our deep rooted urges, our patterns of behaviour and what they signify in us, our areas of failure and inadequacy, and our limitations as well as our capabilities.
 - 10 On the basis of that knowledge, we shall expect and accept what is, and not what cannot be; we shall intend what is right by our standards and achieve it; we shall demand of ourselves our full potential and no more than our full potential, and we shall attain it.

That is good control, and it will give us satisfaction.

9. 1 SATISFACTION IS THE MEASURE OF CONTROL.
 - 2 Satisfaction with ourselves is the measure of our control of ourselves; true satisfaction; not a facade of what we call 'self-satisfaction', an outward show which covers an inward self-contempt, but a deep and real inward peace of mind, a basic knowledge of moving inexorably in what for us is the right direction.
 - 3 Along the way, there may be frustrations and disappointments on the surface. Symptoms of poor control; but superficial. If even within the outward pain of these negative feelings and attitudes,

there is an indestructible faith on a deeper level of awareness, a relentless sense of basic fulfilment, then that is true satisfaction with self.

- 4 But however calm and unruffled we might appear outwardly to be, however apparently satisfied with the life we live, if behind this facade lurk barely conscious fears, feelings of failure and inadequacy, intense frustrations and disillusionments, or a deep rooted sense of utter futility in what we do, then the outward show of satisfaction is meaningless, even if we manage temporarily to convince everyone, including ourselves, that it is true. We are basically dissatisfied with ourselves, and to that extent 'out of control' of ourselves.

10. 1 CONTROL IS CONTACT. GOOD CONTROL IS GOOD CONTACT.

- 2 If someone strikes you, that is contact; strong contact. You have made contact with him; he has made contact with you. That is control.
- 3 You have exercised one kind of control over your relationship with him - by provoking him to such an action, or by putting yourself in the way of it. He has exercised another kind of control over his relationship with you - by striking you.
- 4 There is control on both sides. But what kind of control?
- 5 Suppose you are dissatisfied. This is not what you desired or intended, and you feel resentment towards his action. In your case the control is therefore 'bad'. There is a gap between what IS and what you demand and expect SHOULD be. So in your terms you are 'out of control' of your relationship with him.
- 6 But suppose he on the other hand is not dissatisfied. His action in his terms was coolly and calmly intended—or even angrily intended. He has no regrets, no guilt, no remorse and no fear of consequences. In his terms the situation is as he wishes it to be. So in his terms he is 'in control' of his relationship with you.
- 7 If he were dissatisfied; if, as is quite likely, he feels guilty or ashamed, or possibly afraid of your retaliation, that would indicate poor control of the relationship on his side as well as yours.
- 8 But be careful to differentiate between no control, which is no contact of any kind and stems from total oblivion, and bad control, which is bad contact and indicates a distorted and incomplete awareness.
- 9 We are inclined to speak of 'no control' when we mean 'bad control'. It is an instinctive avoidance of responsibility. Hence the misleading term 'out of control'.
- 10 For example, if the car driver is drunk and weaves all over the road, we say he is 'out of control'. But then who is making the car weave all over the road? Who is making it move at all?
- 11 A madman is sometimes said to be 'out of control' of himself. What then motivates him? What causes his actions?
- 12 As long as we realise that by 'out of control' we mean 'out of GOOD control' or 'IN bad control', then the expression can stand and be meaningful.
- 13 All of us control ourselves, and our lives, and our relationships with other people and the things around us. But most of us do it very badly, some worse than others.
- 14 We are all in contact with ourselves, and with the lives we live, and with the people and things around us. But most of

us are in very bad contact, again some worse than others. When we say 'out of contact' we mean 'Out of good contact' or 'in bad contact'.

- 15 All of us are aware of ourselves, and our lives, and the people and things around us. But for most of us that awareness is distorted, inverted, clouded, insensitive, minimal in its scope, shallow, trivial, prejudiced and erroneous. We see ourselves, our environment, and other people, through distorting lenses, hollowed out and filled with muddy water. So when we speak of 'unawareness' or 'lack of awareness', we mean 'bad awareness', 'low awareness', or 'lack of good awareness'

11. 1 SATISFACTION IS THE MEASURE OF CONTROL.

- 2 In general our control of ourselves and our relationships with other people and our environment is abysmal; which is why most of us are so thoroughly dissatisfied.
- 3 We are not doing what we want to do, being what we want to be, feeling what we want to feel, giving what we want to give, or receiving what we want to receive.
- 4 We are continually being disappointed and disillusioned, both by our own failures and inadequacies, and by the shortcomings - in our terms - of our environment.
- 5 The level of our acceptance of what is, is low, and the gap between what is and what we expect, demand, intend and desire, is large.
- 6 Many of us are so blind, our awareness of ourselves and our state of mind is so low, that we do not even realise that we are dissatisfied; although the evidence of it is reflected in every action we take and every word we utter.

12. 1 CONTROL IS CONTACT.

- 2 Some people may have the idea that if a person ties you up and leads you round on the end of a rope, that is what is meant by control. To control, in their terms, is to limit, to curb, to restrain.
- 3 If the driver switches off the engine of his car, locks all the doors, hooks a chain under the front bumper and starts pulling the car along the road, is that what is meant by control?
- 4 Certainly it is control of a kind; but what kind?
- 5 If by doing this the driver hopes to get the best possible performance out of his car, then his control is bad. The nature of his contact with the car is bad, because clearly his knowledge of his relationship with the car is almost non-existent.
- 6 He has a very low awareness both of the potential of the relationship and the requirements of realising that potential.
- 7 Similarly, if the carpenter locks away all his tools and his wood, and stands guard over them, certainly that too is control of a kind, but if he thinks that by so doing he will produce a chair, then he is 'out of control' of the situation and only dissatisfaction can result.
- 8 And if the musician sits on his instrument, expecting to make music that way, he too is 'out of control' and will be disappointed.
- 9 When we speak of control and mean real control, good control, we are speaking of relationships between people and things, and

between people and people, where there is mutual fulfilment; a free flow in both directions of giving and receiving; a full realisation of potential on both sides, guiding and being guided when that is relevant and appropriate, restraining and being restrained when that is appropriate; acceptance, understanding, and meaningful co-operation on both sides.

- 10 That is good control exercised from both sides of a relationship.
13.
 - 1 Every element in existence, whether it is a human being or an animal or an object, has a nature and a will of its own.
 - 2 In any relationship, at any given moment, one side initiates and the other responds.
 - 3 Both are aspects of control. And all elements have the power to do both.
 - 4 Human beings initiate and respond. Animals initiate and respond. Objects initiate and respond.
 - 5 A man speaks; that is initiation. Another man listens; that is response. Both exercise control of the relationship between them through these actions.
 - 6 A tree moves in the wind; that is initiation. A bird flies from it; that is response.
 - 7 A lion moves in the undergrowth; that is initiation. A flock of gazelles scatters; that is response.
 - 8 A boat capsizes in a storm; that is initiation. The men who were on board swim ashore; that is response.
 - 9 These are all aspects of control.
 - 10 With human beings the control is either good or bad or somewhere in between, depending on the level of conscious knowledge and awareness.
 - 11 With animals and objects there is no good or bad control; consciousness and unconsciousness are one, and action is guided inevitably by the constant all-seeing eye of natural law.
 - 12 Animals and objects have no independent choice. They have not rejected natural law and demanded to be permitted to create a scale of values of their own, as man has done. They choose within the bounds of nature; but nevertheless they choose, they control, or more accurately, nature chooses through them. Nature controls the physical world.
 - 13 Human beings choose independently. They control themselves by their own independent choice. And the concepts of good and bad control have meaning only when there is independent choice.
 - 14 Ultimately we have no choice. Ultimately good and bad, right and wrong, have no meaning. OUTSIDE the Game choice itself is an illusion.
 - 15 But we are not outside the Game, and within the Game choice is a reality. And as long as we are within the Game, the knowledge of our ultimate choicelessness can only be an intellectual knowledge. It can give us a kind of ultimate security; it can add to our basic confidence; it can be a valid part of our awareness; but it cannot be totally real for us.
 - 16 Our instincts must still tell us that we have choice, and that we can do right or wrong according to that choice, because that is the reality of the Game to which we are still subject. And if we attempt to use the knowledge of choicelessness to justify

our failures, then we shall suffer, because we shall not be convinced.

- 17 Ultimately we have no choice, and we control nothing, not even ourselves. But within the Game - and we are within the Game - we control ourselves and our relationships, by our own independent choice.
- 18 Sometimes we appear to control one another; but we don't, we only control ourselves and our relationships to one another.
- 19 Each of us chooses his own destiny.
- 20 We may choose to be guided, coerced, trapped, compelled, hypnotised, or in any other way forced by others into particular directions. But the choice is ours. Nothing and no one takes it from us.
- 21 Circumstances do not take us; we give ourselves to them. They respond by accepting the gift.
- 22 It sometimes appears that people control objects. Again, they don't. They control their relationships with objects.
- 23 The objects control themselves according to the laws of nature. Or again more accurately, nature controls the various parts of itself, which include objects.
- 24 Nature gives objects to people; people do not take them.
- 25 And in case we are tempted to think that such distinction is no more than splitting hairs, let us consider the effect of human beings thinking that they are in control of objects, and therefore nature, rather than simply their relationships with objects and nature.
- 26 Because the scientist and the industrialist think that they can control nature - and indeed ARE controlling nature - they continue to co-operate in ventures and experiments calculated to prevent the natural course of events, to transcend natural law, and to divert natural cycles of growth and decay into paths selected by themselves for their own personal benefit.
- 27 Now the laws of nature allow for countless permutations, which is why the scientist and the industrialist appear on the surface, and for a period of time, to succeed in subjecting them to their will.
- 28 Nature bends to the pressure, but only so far. After a while the balance must be redressed. Natural law must reclaim what it has conceded on temporary loan.
- 29 Supposing you have a steady flow of water through a natural chamber; an inlet at the top and an outlet at the bottom, adjusted with perfect precision so that the water level in the chamber remains constant.
- 30 You decide you want a faster outflow, so you enlarge the outlet in the bottom of the chamber.
- 31 Brilliant. Sure enough you get your faster outflow, and everyone congratulates you. You imagine that you have discovered how to control the flow of water through the chamber. So you gear your requirements to this newly discovered power. The supply has increased, so the demand increases.
- 32 But after a while, the outflow begins gradually and inexplicably to decrease again.
- 33 You do not realise it, but because you have not increased the inflow at the top, the level in the chamber has fallen, so the

pressure at the bottom of the chamber has decreased. Consequently the rate of outflow has decreased, and soon you are back where you began.

- 34 So you make the outlet even larger, so the level in the chamber falls even lower, and again the flow returns to normal.
- 35 But meanwhile outlets higher up the chamber, which you cannot see and therefore have not taken into consideration even though they are indirectly essential to your livelihood, are now above the water line, and therefore dry. They have no outflow at all.
- 36 You have upset the natural balance; but you do not control it. It controls itself and its relationship to you and your manipulations. It responds to your initiation according to its own inexorable laws.
- 37 If human beings realised this simple fact about the laws of nature, they would not be trying to destroy those laws and succeeding only in bringing about their own destruction.
- 38 Even our own bodies we do not control; only our relationships with them.
- 39 Again they are part of nature. Nature makes them available to us. Nature gives them to us in order that we can create effects upon them within the limits of natural law. But we do not control them; they control themselves by the laws of nature.
- 40 And just as nature can at any moment take away objects from people, she can also take away our bodies from us. And if we think that we can cheat her by the use of artificial chemicals and stimulants, we shall only find the same pattern of the water in the chamber acted out with relentless precision. The balance will be redressed.
- 41 Already, for example, human beings in 'civilised' parts of the world are developing an increasing hereditary natural resistance to antibiotics.
- 42 Ultimately we control only ourselves and our relationships with what is in contact with us.
- 43 The driver does not control the car.
- 44 He cannot make it fly. If he drives it over a cliff at high speed, it complies with his demands to the extent of spending a few moments high above the ground; but already it is in the process of redressing the balance, and very soon it finds again its natural level.
- 45 And here we have a perfect illustration of the consequences of overdemanding in a relationship. If there is any flexibility at all in the nature of the relationship, there may well be an immediate compliance with an overambitious demand. Promote a man beyond his capabilities, and he may not refuse to be promoted. Demand a promise of undying loyalty and dedication from someone, which he is quite unable to fulfil when put to the test, and he may well give it to you. Drive a car towards the edge of a cliff, and it probably will not resist as you hurtle out into space.
- 46 But in every case, because of the expectation based on blindness, and the nature of the commitment which stems from that expectation, when the balance is redressed it almost certainly brings disaster.
- 47 It is wise to aim high within the natural potentialities of a situation, but to commit yourself irrevocably beyond those potentialities leads only to catastrophe.

- 48 And in a less dramatic way, the ordinary pattern of over-demanding because of unawareness of the reality of a situation, produces frustration, disappointment, disillusionment, and a constant sense of failure.
- 49 But do not confuse blind commitment with faith. Faith is vision, not blindness. Faith is knowledge; not an intellectual knowledge, although this may be part of the basis of faith, but the kind of instinctive knowledge which we spoke of earlier as being essential to real contact.
- 50 An action based on faith never produces disappointment or disillusionment or a sense of failure. If any of these result, then it was not faith that prompted the action, but bad judgement stemming from ignorance.
- 51 High awareness means sound judgement which is why it leads to good control. Sound judgement, which stems from instinctive knowledge, is the basis of faith.
- 52 The concept of 'blind faith' is a meaningless contradiction, put forward by those who worship exclusively the concept of intellectual thought and reason. These are an essential part of knowledge, but when they are seen as the whole of knowledge, then ignorance results.
- 53 Faith is vision, instinctive unreasoning vision, which goes far deeper into truth than reason ever can.
- 54 Imagine a picture hanging in a darkened room, and you have two possible ways of viewing it. Either you can illuminate the whole of it for one brief instant, or you can take a tiny pinpoint of light and use it to examine the picture in detail over a period of time.
- 55 The first way is equivalent to knowledge based on faith; the second is equivalent to knowledge based on reason. Both have a value, but the knowledge given by the first is far wider in scope, more all-embracing, and more basic.
- 56 The person who views the picture by the second method may be able to tell you very quickly the nature of the paint that was used to paint it - and even then he can only guarantee that it was used at one or two points, but the person who views by the first method can at once tell you about the overall structure, the basic form of the picture, perhaps even the subject. That is real vision, and that is the kind of vision on which faith is founded.
- 57 But rash commitment based on demanding of a situation more than it is capable of giving, that is blindness and leads to dissatisfaction.
- 58 And if we imagine that we are in control of things and people and our environment, instead of simply our relationships with things and people and our environment, then we manifest this form of blindness. We demand of things and people and our environment more than they are capable of giving and we are dissatisfied. More accurately, we demand of ourselves more than we are capable of giving; we demand control of what is beyond our control.
- 59 The driver, as has been said, cannot make his car fly. Nor can he make it spin like a top. Nor can he make it disintegrate into nothing, or change instantaneously into a house. He can only create the effects upon it which it is built to receive.
- 60 He can initiate, and thereby control his relationship with it; but the control of IT lies in its response to his initiation, and that, though strongly related to and effected by what he has done, stems basically, not from his nature, but from ITS nature.

- 61 We do not control one another. We only respond to one another, and thereby control our relationship with one another.
- 62 Because even an initiation is in truth a response. It may be an initiation in relation to what comes afterwards, but it is a response to what came before.
- 63 As long as something has gone before, everything is a response.
- 64 The tree moving in the wind is an initiation; but it is also a response to the wind blowing, which is a response to temperature changes, and so on.
- 65 The man speaking is an initiation; but again it is equally a response to a thought, which is a response to an incident, which is a response to another incident.
- 66 All the time we respond. We respond to one another and we respond to our environment. We respond to things that happen, things we see, things we think, things we feel and things we perceive.
- 67 And the nature of our response determines the extent of our control.
- 68 If we are aware, our contact is good, so our response is relevant and positive. Therefore our control is good.
- 69 If we are blind, our contact is poor, so our response is irrelevant and negative. Therefore our control is poor.

14. 1 SATISFACTION IS THE MEASURE OF CONTROL.

- 2 If we over-demand of ourselves, of our relationships, of our environment, of other people, of natural cycles and resources, and of the things with which we surround ourselves, we are 'out of contact' with all these elements. Therefore we are 'out of control', and therefore we bring dissatisfaction, and in extreme cases disaster, upon ourselves.
- 3 But equally, if we under-demand, this too is based on poor judgement and therefore ignorance, and therefore leads to poor control and dissatisfaction.
- 4 Somewhere we have a basic knowledge of the potentialities of a relationship, and if outwardly we do not cause or even allow them to materialise, we have a sense of failure.
- 5 If we do not expect them, but cannot prevent them, and they take us by surprise, we find ourselves ill-adjusted to them, unprepared. Again a symptom of poor control, stemming from ignorance and leading to dissatisfaction.
- 6 When the capabilities of others are involved, they feel the reduction of demand, just as they feel the pressure of an exaggerated demand, and they react accordingly. And their reaction may be an added factor in our dissatisfaction.
- 7 For example, if you give someone a function below his level of capability, he will probably manifest boredom or frustration. Unless you are aware of what you are doing, and doing it for a specific purpose, apart from the frustration you yourself will feel stemming from an unconscious knowledge that you are not making the best use of your manpower, you may also find yourself additionally dissatisfied on account of his adverse reaction.
- 8 And things as well as people respond badly to under-demanding. A clock that is never wound and therefore never used, deteriorates faster than one which is kept going all the time.

- 9 Nature is another area which is subject to under-demand as well as over-demand. People's scepticism of faith healing is an example. Such scepticism is an under-demand of man's relationship with his body. It excludes the capacity for healing by means of spiritual or psychological projection. Therefore it places an unnatural limitation on the healing capacity of the human body. It disallows, and therefore fails to exploit, non-physical methods of maintaining or restoring health.
 - 10 Strangely this under-demand of natural law stems from basically the same attitude as our OVER-demand of natural law; the ignorance of human arrogance.
 - 11 It is arrogance which leads us to believe that we can force nature to do our bidding DESPITE its limitations. And it is also arrogance which leads us to discount the capabilities of nature which we do not fully understand.
 - 12 The first attitude says: 'If we desire it to happen we can MAKE it happen', whilst the second says: 'If we do not know how or why it happens, it CANNOT happen'.
 - 13 Arrogance about the completeness of our own power leads to over-demand and thereby disaster. Arrogance about the completeness of our own knowledge leads to under-demand and thereby failure.
15. 1 GOOD CONTROL IS VALIDATION.
- 2 Both over-demanding and under-demanding are indications of unawareness and poor contact. Both are forms of invalidation.
 - 3 BY EXPECTING OR DEMANDING THAT SOMEONE BE WHAT HE IS NOT, WHETHER THAT IS MORE OR LESS THAN WHAT HE IS, IS AN INVALIDATION OF WHAT HE IS. AND INVALIDATION IS NONRECOGNITION, WHICH IS UNAWARENESS.
 - 4 If we are aware of something, we validate its existence. And that is the most basic form of contact.
 - 5 If we are aware of precisely what that something is, and how it relates to us and we relate to it, then we validate not only its existence but the nature of its existence and our own relationship to it. And that is not just contact, but good contact, and therefore good control.
 - 6 The driver who knows his car, and has good contact with his car, and controls his relationship with his car to a high degree of satisfaction; he validates his car, and himself in relation to his car.
 - 7 The carpenter who knows his tools and his wood, and has good contact with them, and controls them to the extent of producing an end product of the highest quality in his own terms; he validates them, and himself in relation to them.
 - 8 The musician who knows his instrument, and has good contact with it, and controls it to the extent of producing exactly the sounds he intends and hopes for; he validates his instrument, and himself in relation to it.
 - 9 Validation is not being nice to people, treating them gently and kindly and politely. These could sometimes be the end result of validation. But validation itself is knowledge, awareness, understanding, and whatever action stems naturally and directly from these.
 - 10 And validation, like good control, satisfies. That is the Criterion.
 - 11 IF WE ARE DISSATISFIED WITH A RELATIONSHIP, THEN WE CAN BE SURE THAT NOT ONLY ARE WE 'OUT OF CONTROLS OF THAT RELATIONSHIP, TO THE EXTENT OF OUR DISSATISFACTION, BUT WE ARE ALSO INVALIDATING BOTH IT AND WHATEVER OTHER ELEMENTS IT INVOLVES.

- 12 By the Universal Law, everything we send out returns to us.
If we validate, we receive validation.
- 13 Validation satisfies, because it is life to what is. Therefore
if we are satisfied, we are receiving validation. And if we are
receiving validation, then we are giving validation.
- 14 If a relationship satisfies us, we are receiving validation
from it. If we are receiving validation from it, we are giving
validation to it.
- 15 VALIDATION IS GOOD CONTROL.
- 16 Equally, if we are dissatisfied with a relationship, we are
receiving invalidation from it. Therefore we are giving
invalidation to it.
- 17 INVALIDATION IS POOR CONTROL.
- 18 It is as much an invalidation of someone to be blind to his
faults, as it is to be blind to his qualities.
- 19 If we are aware of his faults, then we are in a position to
understand him, and therefore to relate to him with reality,
and also to help him eliminate his faults. If we are unaware
of them, our relationship with him is based on illusions, and
we can neither understand nor help him.
- 20 VALIDATION IS RECOGNITION OF WHAT IS.
- 21 If we recognise what is, then we can relate to it with meaning
and reality. If we are blind to what is, and live instead in
a world of fantasy and selfdeception, then we cannot relate
with reality to what is. We shall find ourselves continually
frustrated, disappointed, mystified and unfulfilled.
- 22 If the driver believes that his car is in fact an aeroplane and
is therefore able to fly, and he continues in this belief, he
suffers a continuous series of disappointments and frustrations,
and lives in a constant state of mystification. He is not
satisfied as long as the illusion remains.
- 23 If we have a distorted image of ourselves, believing ourselves
to be generous when in fact we are mean, courageous when in
fact we are cowardly, strong when in fact we are weak, or, on
the other side, if we think we are dishonest when in fact we
are honest, cruel and vicious when in fact we are kindhearted,
unreliable when in fact we are reliable; whatever illusions we
may have about ourselves will bring us discomfort of some kind
or another. They will clash with the reality of what is, and
as long as we remain blind to that reality, and therefore
invalidate it, we shall feel the effects of the clash and
remain dissatisfied, without knowing the reason why.
- 24 We find reasons for our dissatisfactions. They are not
difficult to find; there is so much discord all around us.
And if we are unable to find anything, we can very quickly
imagine something—with the capacity we already have for
illusions.
- 25 But whether it is factual or imaginary, it is only a rationali-
sation, a justification. It is something on which to pin our
dissatisfaction, but it isn't the root of it. It isn't the
cause of it. Our own blindness is that.
- 26 THERE IS NO OTHER CAUSE FOR OUR OWN DISSATISFACTION, EXCEPT OUR
OWN IGNORANCE.

16. 1 Discipline is the creation of a set of values, a set of priorities,
a code of right and wrong; and the enforcement of adherence to

that set of values and priorities and that code of right and wrong.

- 2 Despite all apparencies, discipline can only be practiced by ourselves on ourselves. It is an aspect of control.
- 3 We may teach a code of right and wrong, and we may teach the necessity of adhering to that code. We may even threaten punishment for those who deviate, and we may implement the threat and thereby reinforce it. But still the choice is with the individual.
- 4 Teaching is meaningless as a one-sided activity. But teaching on one side, and believing and learning on the other, make up a meaningful relationship.
- 5 A teacher's choice is to teach. It is the pupil's choice whether he believes and then learns what is taught. He will certainly base his choice on the nature of the teaching, but it is still his choice.
- 6 And if threat is used to keep him in line with the code which he is taught, it is his choice how he responds to the threat. Again the nature and extent of the threat will influence his choice, as it must, but it is still his choice.
- 7 An outside element may create a structure by which, if we choose, we may discipline ourselves; but it is still our choice.
- 8 And we need such a structure. We need its pressures and influences, as long as they coincide with our own basic knowledge, to keep us reminded of that knowledge. We need an immediate and unmistakable threat, to remind us of a fundamental threat of which we may easily lose sight.
- 9 The car driver needs the presence of a speed limit in a built up area.
- 10 Basically he knows that to exceed the limit is dangerous to his own survival. But this is a remote threat, of which he could easily lose sight in a moment of frustration where he is in a hurry and his priorities become temporarily confused. However the threat is brought closer, and made more immediate, by being translated into a speed limit road sign which indicates the threat of punishment if it is ignored.
- 11 So the driver may keep within the limit, consciously only in order to avoid punishment, but basically he is responding to a pressure which, recognising his weakness, helps him to fulfill a much more basic desire, which is to avoid an accident.
- 12 Similarly, if a child, for example, is taught a certain code of behaviour, such as showing consideration for others, it may accept the teaching, either because it strikes a chord of rightness in the child, or because the child has an instinctive faith in the parent who teaches it, or both. From that point it is up to the child to implement the teaching. And this requires self-discipline.
- 13 But the parent can help.
- 14 The basic threat is simply the pain of doing wrong. If we commit what is for us a hostile act, we suffer. We send out what in our estimation is wrong, so we must receive back what in our estimation is wrong. That is the Law. And although the child may have no analytical awareness of it, it has an instinctive feeling for it, from which stems its basic sense of right and wrong.

- 15 But the child may lose sight of the Law. A more immediate instinct, which demands extreme lack of consideration of someone else, may temporarily override his sense of right and wrong. He is about to step over the line and do something, which although he may not immediately regret, must eventually rebound upon him.
- 16 In this case the parent can help by translating the remote, and now invisible, threat of eventual retribution, into an immediate and very visible threat, which is capable of competing with the instinct to 'sin'.
- 17 If the child associates certain actions with its parent's disapproval, and for one reason or another it cares about that disapproval, that is a deterrent from those actions. And a parent can help a child to adhere to its own code of right and wrong by the use of that deterrent.
- 18 If the child has no respect for the parent's values, in other words they strike no positive chord of response in the child, then the parent has a problem. Either his values are inappropriate for the child, and he is contributing nothing by trying to impose them on the child, or they are right but the child's knowledge of this is so deeply buried that it has no awareness of it at all.
- 19 The parent has a choice. He can either hold firm to his standpoint, reinforce the threat with concrete penalties, so that the child does care about his disapproval, and insist that 'one day it will thank him for it'; or he can readjust his values so that the child responds positively.
- 20 Ultimately his only criterion of rightness is the extent to which his attitudes and actions give him a true satisfaction.
- 21 But it is unlikely that there will be very much satisfaction for him if he has continually to reinforce his disapproval with physical pain or deprivation in order to make it effective. It indicates very little respect on either side, which means poor contact and poor control.
- 22 And equally he is likely to find little joy in leaving the child with no guidelines at all, in letting it behave exactly as its immediate inclinations dictate, and in hiding his feelings when in his terms it steps out of line. Again, poor contact of a different kind; no understanding of a child's need for both guidance and an aid to self-discipline.
- 23 Both these extremes generally indicate blindness to the requirements of a child, and also to the nature of a parent-child relationship.
- 24 A child requires to know that the parent cares. If the parent simply lays down a rigid and preconceived code, and automatically expects the child to conform to it precisely, punishing it harshly for any deviation, there is no sign that the parent cares about how the child may feel or what the child may want and why. On the other hand if the parent never brings his attitudes and influence to bear upon the child's behaviour to guide and direct it, there is equally no sign that the parent cares about what the child does or what happens to it.
- 25 And if the child feels no caring from its parent, it will seek security elsewhere. And the greatest security is a meaningful code of right and wrong which conforms to the child's own inner feelings, together with an effective means of adherence to that code; an aid to self-discipline and self-control.
- 26 All of us are children. All of us on some level require this security. And if we know ourselves well, we give ourselves

this security and our control is good.

- 27 But if we protest against this need, plead self-sufficiency and independent strength of will, we only find frustration and disillusionment; futility. Because such a protest stems from self-ignorance, and leads to poor control.

17. 1 SATISFACTION IS THE MEASURE OF CONTROL.

- 2 To be satisfied, truly satisfied, we must know what we require and how to give it to ourselves.
- 3 First of all, few people know what they require. They think it is material goods, or social position, or romance, or beautiful surroundings, or sensual delights; all or one of these, or something similar. And they strive after it.
- 4 If they find it, and it does not satisfy them, they strive for more of it, or they decide that after all what they need is something else, and they go after that.
- 5 But what they fail to realise is this: being satisfied is something within, not without; which means that what brings it about is within, an abstract concept, not without, a material concept.
- 6 Satisfaction comes from within, and manifests within.
- 7 But even the person who has reached as far as knowing this, remains dissatisfied as long as he does not know how to give it to himself.
- 8 He holds the concept of joy within him. He knows it, he understands it; but he cannot give it to himself so that as well as knowing it he can actually feel it. He can remember joy, he can visualise joy, he can imagine joy; but he cannot give himself joy. Instead he feels joyless, and thereby dissatisfied. His control is poor.
- 9 His control is poor because he does not know, or rather has forgotten, one vital thing about himself; he is subject to the Universal Law.
- 10 IF WE WANT SATISFACTION, THE ONLY WAY WE CAN HAVE IT IS BY GIVING IT TO OTHER PEOPLE; THEN, AND ONLY THEN, WILL IT RETURN TO US.
- 11 This is why Christ said: "Do unto others as you would they should do unto you." If you want joy, give joy, if you want stimulation, give stimulation. If you want love, give love.

18. 1 CONTROL IS CONTACT. GOOD CONTROL STEMS FROM GOOD CONTACT.

GOOD CONTACT IS CONTACT WHICH TRULY SATISFIES. GOOD CONTACT STEMS FROM A HIGH AWARENESS OF ALL THE RELEVANT ASPECTS OF A RELATIONSHIP.

- 2 If we are dissatisfied, we are to that extent out of control. If we blame our dissatisfaction on something outside ourselves, and decide that if that something were different, then we would cease to be dissatisfied; we do not cease to be dissatisfied and we remain to that extent 'out of control'. We may temporarily sublimate our dissatisfaction by changing something in our environment, just as symptoms can be temporarily and superficially 'cured', but the basic dissatisfaction remains, and will manifest again.
- 3 If on the other hand we say to ourselves: 'I am out of control. Therefore I am blind. There is something relevant and important

which I am not seeing, and therefore not knowing'; then there is a chance that we can bring ourselves back into good control.

- 4 Whatever that thing is, when we know it, we cease to be dissatisfied. That is the only criterion. If we decide it is such and such, but remain dissatisfied, then it is something else. Knowledge of the relevant factor lifts the dissatisfaction.
 - 5 But what exactly is dissatisfaction in these terms? What is satisfaction?
 - 6 SATISFACTION IS THE CONVICTION THAT THINGS ARE AS THEY ARE MEANT TO BE AT ANY GIVEN MOMENT
 - 7 Satisfaction with a situation is the knowledge that the situation is as it should be. It is acceptance of the situation. It does not mean that we have no desire to change the situation. We may not feel that it should CONTINUE to be that way, but we accept how it is now, and feel neither frustration, nor guilt, nor shame, nor disappointment, nor anger, nor hatred towards it. We have no negative attitude to it. That is satisfaction.
 - 8 And satisfaction with ourselves is an equal conviction that we are doing and being precisely what we should be doing and being; not that we have reached the point of ultimate fulfilment, not that we should never change, but that at a particular moment in time we are fulfilled in relation to that moment and to our potential for that moment. That is satisfaction.
 - 9 Pain and suffering do not necessarily preclude satisfaction. It may feel right that we should be suffering at a particular time.
 - 10 But even when the present feels right, often we remain dissatisfied through regret of the past or anxiety about the future. Because of our ignorance, we bring these elements into the present, and make them part of the present, using our ignorance of them to spoil the satisfaction of the present.
 - 11 In fact they are one and the same, because the only reason we regret the past is because we fear the consequences of it in the future. So it is fear of the future that dissatisfies, and that is because we do not know the power of our own choice, and therefore have little confidence in our destiny. Again, blindness, and its resultant poor control.
19. 1 Confidence is good control; not an outward protest of confidence, that covers only the most superficial of situations and relationships; but a deep underlying confidence, which is born of faith and knowledge, and of the security that comes with them.
- 2 But there is much we do not know, both about ourselves, about our environment, and about one another. And to that extent we are 'out of control', both of ourselves, of our relationships with our environment, and of our relationships with one another.
 - 3 And even knowing that does not automatically perfect our control. We cannot make that demand upon ourselves. But it is a beginning, a new recognition of a small part of what is. And that is the important thing; to recognise that we are 'out of control', to accept it, to stop trying to pretend it is not so; and also to recognise that it is our own ignorance and blindness which lies at the root of it, not someone else's malicious actions, nor even someone else's ignorance and blindness, but our own.

- 4 The temptation to blame is a strong one; and to see it in ourselves together with the extent to which we succumb to it, must be part of our selfknowledge.
- 5 And when we have seen that we are 'out of control', and accepted it, we can begin to look at the extent to which we are 'out of control', and how and when and where and in particular situations it manifests most strongly. We can begin to recognise the full scope and the true nature of our ignorance.
- 6 Control will not come to us in all areas of our existence in one instant. It will grow as our knowledge grows - relevant knowledge, primarily of ourselves.
- 7 Knowledge of things outside us is worthless as long as we are ignorant of ourselves.
- 8 Children in schools are taught almost everything except the nature of themselves. Certainly they can ultimately only learn by experience, but as long as they are guided away from self-awareness into wholly impersonal areas of information, they will not open their eyes within and learn. So their control remains poor and their relationships suffer.
- 9 They learn only to blame faults on external causes, and the more they discover that external circumstances are outside their control, which they are, the more helpless they feel. What they do not learn, is that, though they cannot control what is outside themselves, they CAN control themselves and the way they relate to external circumstances, and this they can only do by knowledge of themselves and the way they relate to external circumstances.
- 10 WE DO NOT CONTROL ONE ANOTHER, BUT WE DO CONTROL OUR RELATIONSHIPS WITH ONE ANOTHER.
- 11 We control our contact with one another, our knowledge of one another, our feelings towards one another, our attitudes to one another, our reactions to one another, our judgement of one another, our experience of one another. We already control all of these unconsciously, and we are capable of controlling them consciously. That is control.
- 12 But we make the mistake of attributing choice where it does not exist, and denying it where it does exist. We speak of one man controlling the destinies of other men. This implies that A can have choice over the lives of B, C and D, whilst B, C and D have no choice over their own lives.
- 13 The facts are simple. A has choice over his own existence and no other. He initiates in a certain way, and hopes for a certain response. In the case of B, C and D, each has choice only over his own existence. The choice in every instance may be to follow the will of A. It may be a conscious or an unconscious choice. It may be a good choice, i.e. a satisfying one, or it may be a bad choice, i.e. a frustrating or disappointing one. It may be good control; a conscious willing and aware response; or it may be bad control; a blind compulsion; but it is control, and it comes from within, not from without.
- 14 Each individual controls himself. If he is aware, he controls himself well. If he is blind, he controls himself badly. But no one outside controls him.
- 15 If you wish to raise the level of your control, raise the level of your awareness, first of yourself, and then of those around you and your relationships with them. A higher awareness of yourself will give you a better control of yourself. A higher awareness of those around you will give you a better control of your relationships with them.
- 16 But remember, to control is not to limit, to control is not to restrain, to control is not to curb. Limitation, restraint and curbing are aspects of control.

- 17 The driver must be as capable of using the brake when he wants to slow down, as he is of using the accelerator when he wants to speed up. The carpenter must be able to use his chisel to make a tiny groove, as well as a deep furrow. The musician must be as capable of muting and silencing his instrument, as he is of playing a chord of maximum volume.
 - 18 And we must be as able to curb an impulse which we know will take us off the line of right, as we are to give full vent to our feelings when we have complete confidence in them.
 - 19 Range and scope are prime factors in good control. To be able to make use of the full range and scope of effects, which a situation or a relationship offers; to be able to handle it freely and with confidence; heavily or lightly according to the effect we require; loudly or softly; gently or harshly, fast or slow; that is good control.
 - 20 But if we imagine that we can control people against their own will, and if we demand of ourselves that we do, we shall only suffer, because we are demanding of ourselves the impossible. The demand reflects an unawareness of the nature of ourselves and others, and from that blindspot stems our poor control of our relationships with others. Hence the suffering.
 - 21 We can influence others, if they choose to be influenced; we can teach them, if they choose to learn; we can help them, if they choose to be helped; we can lift them up, if they choose to be lifted up. But we cannot control them. (To speak of them choosing to be controlled is a contradiction).
 - 22 How people relate to us; how they see us, how they feel towards us, how they behave towards us, how they treat us, is their choice, not ours. We can help them to make their choice, we can try to influence them, coerce them, brow beat them, threaten them; but we cannot make their choice for them.
 - 23 How we relate to them - and to ourselves - that is our choice. They on their side can help us to make it, they can bring all kinds of pressures to bear on us to make it according to their preference, but they cannot make it for us.
 - 24 A person's choice is what he does and what he is, and what happens to him. This draws a fine line between what A does to B and what happens to B. But it is a line that must be drawn for a complete awareness.
 - 25 These are two different and quite separate concepts, two different and quite separate areas of responsibility, even though they may involve the same set of circumstances. The incident from A's standpoint; the meaning and significance of it for him, his part in it, his attitude to it, his decisions in it, his intentions in it, and his experience of it; these are his choice, his responsibility, and under his control. The incident from B's standpoint; his intentions, his reactions, his experience of it; these are his choice, his responsibility, and under his control.
 - 26 As long as we fail to make this fine distinction, we fail to see a very vital aspect of the true nature of our existence.
20. 1 Consciously, we blame other people for what happens to us. Unconsciously we blame ourselves for what happens to other people. Neither attitude has any ultimate validity. No wonder we are so 'out of control'. Our blindness is so fundamental.

So be it.

[Signature Robert]

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September 1973

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BI EIGHTEEN
FEELING UNWORTHY

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

OMEGA
Wednesday 25th February 1970

Brethren, As it is,

1. 1 We set ourselves strange standards of what we should be to deserve the status of Processean. And everyone of us feels, from time to time, that we come nowhere near those standards. We feel that we are unworthy, that we don't belong, that we are the very opposite to what a Processean should be, and that our presence is a burden on everyone else.
- 2 When will we truly understand our function?
- 3 A major part of it is to live, when necessary, alternately in heaven and hell; to sink and to rise from the top to the bottom and back again. We have scarcely begun if we have not felt that we are unworthy, that we don't belong, that we are the very opposite to what a Processean should be, and that our presence is a burden on everyone else!
- 4 A Processean is one who endures. As long as we are here, whether flying high or struggling in the mind, we belong. And whatever the apparency, remember this: the lower we are at any given moment the greater the share of the burden we are CARRYING, not creating.
- 5 We cannot create burdens, we can only carry them. And if we adjust our vision to this simple fact, and cease to invalidate ourselves, they will cease to be burdens and become calmly accepted limitations, necessary for the correct progress of the Game.
- 6 If you are here you belong. And if you belong you are beloved. Do not question the choice of the Gods - nor Their work for that matter because They have not only chosen you, They have both created, AND chosen you!
- 7 And as for feeling unworthy. What else should we feel? What else COULD we feel until we attain the perfection that we know is in everyone of us?

So be it.

[Signature Robert]

25th February 1970

ROBERT DE GRIMSTON,
OMEGA,
LONDON, ENGLAND.

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THE PROCESS

OMEGA

CHURCH OF THE FINAL JUDGEMENT

Tuesday, 7 April 1970

COMMUNICATION TO ALL BRETHREN (INFORMATION)

BI 20 THE LIE

Brethren, As it is,

1. 1 The basis of conflict is a lie.
- 2 And the lie is the image of divergent interests.
Truth is awareness of reality. A lie is unawareness of reality.
- 3 The truth which prevents conflict, is awareness of a fundamental unity. The lie which creates conflict is unawareness of a fundamental unity. The awareness is blocked by an apparency of divergent interests.
- 4 And conflict within expresses itself as conflict without. Strife between the soul and the body and between the two sides of the mind within one individual, manifests outwardly as strife between individuals, as strife between groups of individuals, and finally as strife between masses of individuals. And at the root of every conflict is the same lie; unawareness of the fundamental unity.
- 5 But outwardly every conflict is different, and therefore has its own particular manifestations of the lie. The basic lie is the same for all conflicts; the superficial lies, which stem from it, are different.
- 6 Consider any controversial subject; any subject on which there is strong and aggressive disagreement.
- 7 On both sides there are positive attitudes, ideas, viewpoints,

opinions, desires and interests, upon which there is no disagreement.

- 8 For example, let us suppose that both sides are agreed that peace is a good thing, that relief of suffering is a good thing, that the halting of pollution is a good thing, that unity is a good thing, that happiness is a good thing, that contact is a good thing, that co-operation is a good thing, that love is a good thing, and so on.
- 9 No conflict here; no lies.
- 10 But as either side steps into an area either of defence or attack, as soon as disagreement manifests, lies begin to appear. They must, otherwise there would be no basis nor material for antagonism, for condemnation, for accusation.
- 11 'It, he, they, are wrong; I am right.' This is fundamental to each side of the conflict. And from that basic precept, every argument, every piece of evidence, which the mind throws up, is calculated to reinforce it.
- 12 There is no detachment - moments of apparent detachment, and a great deal of protest of detachment, but no real detachment.
- 13 The Game is one of conflict, and we all live by it, whether we are willing to admit it or not. It is our life pattern and we conform to it. And for that we need lies.
- 14 But lies are not necessarily deliberate and conscious untruths. They are usually superficially and always basically, the result of sincere ignorance.
- 15 For all the time, whichever side of a particular conflict we are drawn towards, the mind is sifting and filtering in favour of that side; taking what will help, rejecting what will hinder. There is no consciousness of this. It is compulsive and automatic. Consciousness is not required; in fact it would hinder the

operation with scruples if it were allowed to intrude.

- 16 The result is lies. The mind creates them for us; half-truths, distortions, misjudgements, inversions, biases, prejudices, miscalculations and anomalies.
- 17 Each side, in so many words, calls the other side a liar.
'What he says is wrong, and therefore not true', is the basic argument in every open conflict.
- 18 'WHAT THEY SAY IS A LIE.' That is the theme song on both sides.
- 19 At the cooler end of the scale it means: 'They have their facts wrong. They are mistaken.' At the other end, when the threats involved have grown to desperate proportions - either threats felt or threats actually voiced - it means: 'They are deliberately deceitful. They are insincere.'
- 20 The absurdity of this is so obvious that it seems incredible that we can go on taking part in these charades. But it's the nature of the Game. We MUST go on. All our instinct tell us to go on.
- 21 If the powers of the East and the powers of the West, sat down and really looked at the struggle between them and the manner in which it is waged, they could not fail to see the absurdity of their accusations against one another.
- 22 Are we really to believe that there is scarcely a grain of sincerity in the corridors of power on either side? Are they all self-seeking charlatans, who lie and cheat and scheme for their own personal ends?
- 23 Even closer to home; are we to believe either of two major British political parties in their accusations against each other, of lies, treachery, betrayal, doubledealing, unscrupulousness, power-seeking, greed and insincerity; or the accusations of the third against both of them?

24 And even if we do not, even if they themselves do not, there is no way out. If we and they believe their accusations, then the blindness has reached insurmountable proportions, and if we and they do not believe their accusations, then we are already deep into the territory of conscious and deliberate lying!!

25 But again, it is the Game. And in order to play it, we must be convinced, or at least convince others, that our opponent is some kind of a liar. Our entire case is founded on this.

26 And it is true; but, mutually true, not unilaterally true as we have to believe.

2. 1 Take any movement or party or group or structure or ethic or ideology or religion or philosophy, which has had any impact, any significance and importance, and listen to the cases 'for' and 'against.
- 2 The case 'for' could be truth. It could be based purely on accurate validation. But assuming the existence and effect of a case 'against' - whether potential or actual - the advocate 'for' almost certainly feels the threat of opposition. Therefore he almost certainly enters the area on the defensive, which is already the territory of lies, sincere lies, unconscious lies, perhaps; but lies; positive lies, in favour of his client, negative lies against the opposition, and of course accusations against the opposition, of lying; deceit, prejudice, stupidity, misrepresentation, and so on.
- 3 The case 'against' is in the territory of lies from the start; because by its very nature it sets out to attack. The prosecution is automatically within the conflict. All his mental processes assist him in his work, and the result is inevitably, lies; honest lies, sincere lies, perhaps; but lies. And, naturally, accusations of lying; deceit, treachery and insincerity, as well as misjudgement,

miscalculation and error.

- 4 You only need to compare the two cases, the one 'for' and the one 'against', to see the extent of the lying between them.
 - 5 And the advocate 'for' can detect all the lies - and a few more - in the case 'against'. And the prosecutor can detect all the lies - and a few more - in the case 'for'.
 - 6 There is virtually no truth in the situation on either side. Because on both sides there is the drive of conflict; the drive to attack and defend. This precludes detachment, and makes lies inevitable; all stemming from the basic lie, which is unawareness of the fundamental unity between the two opposing sides.
 - 7 This basic lie can be summed up in the attitude: 'My side is right; yours is wrong.' From this stems all the ancillary lies, the ammunition for the game of struggle.
 - 8 Everyone is willing to admit that this attitude is a lie on ONE side - the other from his own. But who is willing to see that it is a lie on both sides?
 - 9 'I am good; you are bad.' 'I am right; you are wrong.' This is the expression of the fundamental lie.

Because we see only the superficial difference, we assume it is basic. And of course, if one side must be 'right' and the other 'wrong', then we have no choice but to make ours 'right' and theirs 'wrong'!
 - 10 If later we change our minds, we may change sides. But the situation remains exactly as it was.
3. 1 And why is this attitude a lie; the attitude, 'I am right and you are wrong'?

- 2 Because it stems from unawareness of the fundamental unity between us.
- 3 It is impossible, basically, that one of us is 'right' and the other 'wrong'; because we both stem from the same basic source point; we are both channelling the same life force. We are two aspects of one existence. If we are opposites, then we are balancing opposites, not conflicting opposites.
- 4 But who is aware of this--truly aware of it?
- 5 Even when someone admits that all men are brothers, he qualifies his admission with the assertion that his brothers on the other side of the fence have gone astray. They may be his brothers, but they are still wrong, and they are still liars and cheats. How sad!
- 6 This is no awareness of unity.
- 7 And even when someone cries: 'Peace! No more war!' all he means is: 'Stop killing each other. Let's just shout at each other and accuse each other and insult each other.' He is not advocating unity, but simply different and less physically drastic weapons. And possibly he is also waging his different kind of war against a different kind of enemy.
- 8 Conflict remains. Disagreement flourishes. Antagonism abounds. The lie is still firmly entrenched.
- 9 The lie is the basis of the Game. And lying is the nature of the Game. We must lie in this way to fulfil our conflicting roles in a Game whose very nature is conflict, and therefore requires conflict to keep it going.
- 10 The Game needs lies to promote it. We are the players and must provide the lies. So we must be subject to the fundamental lie, which is unawareness of the fundamental unity.
- 11 And we Processeans are no exception. We live like every other human being in blindness of the fundamental unity of all humanity.

For us, one way is 'right' and the other is 'wrong'. We are 'right'; they are 'wrong'. We feel it, we see it, and we express it. But it is still a lie.

12 What we call 'wrong' and 'GODless', is no more nor less than the other side of the same coin. It is as much a part of us as we are of ourselves. It is simply the other side of the Game. Even the most GODless island rises ultimately from the same seabed as every Process island.

13 To us it looks evil, because we are this side of the Game. To it we look evil, because it is that side of the Game. But basically we are both parts of the same divided and conflicted Game.

4. 1 The Game and the players of the Game, which is all of us, create the anomalies by which the Game is played and propagated.

2 Examine the nature of sincerity.

3 What is sincerity? What is insincerity?

4 Is someone insincere because he dare not admit the facts? Then is fear insincerity?

5 Is someone insincere because he chooses one path in preference to another, and fights for it with every weapon he can find? His choice is his own, for whatever reason.

6 Is someone insincere because he justifies, to himself and others, what he feels is an inadequate way of life?

7 Is someone insincere because he presents an image of himself to the world, which has little connection with the way he really sees himself?

8 Then all of us, on one count or another, are insincere. All of us are liars.

- 9 And which of us does not believe that his way is 'right' while its diametric opposite is 'wrong' - despite outward protests of tolerance; live and let live?
- 10 Even fiction encourages us in the view that there are those who are primarily if not all 'good', and those who are primarily if not all 'bad'.
- 11 As children, from the earliest age, we are brought up on this view of humanity. We are fed and nourished on it. The nature of the divisions vary, but there are seldom no divisions.
- 12 Even the ultra-tolerant are strictly and severely divided against the intolerant. One thing you cannot be tolerant of is intolerance. Because no human being can simply BE tolerant; he has to STAND for tolerance. This gives him an outlet for his own suppressed intolerance--which is usually what tolerance is--but it also defeats his purpose.
- 13 Prejudice is an unhappy state. But the unhappiest state of all is prejudice against prejudice. Because it is an anachronism.
- 14 Intolerance is misery. Intolerance of intolerance is lunacy - but just as inescapable.
- 15 Each and every one of us is prejudiced and intolerant. When its us, or someone with whom we agree, we call it morality or ethics. When its those with whom we intensely disagree, we call it what it is; prejudice and intolerance.
- 16 We have conditioned ourselves to the belief that some people are 'right' and others 'wrong', and that the world is divided between them.
- 17 And we have taught ourselves that we must be identified with the 'right' side. (There is no escape in identifying with the 'wrong' side, because that then for you becomes the 'right' side!)

- 18 When we discover that such black and white distinctions do not really exist--not in people, only in the pressures from within - that even within this basically false division of 'right' and 'wrong', people are a compromise, part one and part the other, then we have to manufacture the distinctions.
- 19 Because we must take part in the battle. We must fight for what is 'right' against what is 'wrong'. Therefore we must make ourselves primarily if not all 'right', and certain others--depending on which battlefield we choose--primarily if not all 'wrong'.
- 20 And we must remain unaware that basically we are all the same; each playing the separate and individual role that he must play to make up the Game.
- 21 And to escape from it is not a matter of seeing the other person's point of view. We can do that and still disagree with everything he stands for.
- 22 It's not a matter of recognising that it might be us who are 'wrong' and they who are 'right'. We can do that and change sides.
- 23 It's not a matter of seeing that everyone is basically good. We can do that and still be convinced that some of them have gone or been led astray.
- 24 It's not a matter of further compromises, but of recognising that each of us, TOGETHER WITH THE OPPOSITES FOR WHICH WE STAND, is an essential part of one and the same pattern.
- 25 What I call 'right' and 'good', and what they call 'right' and 'good'; two diametric and conflicting opposites; are two halves of one basic whole. In fundamental terms neither is either 'good' or 'bad', 'right' or 'wrong'. They are both realities; and two halves of one overall reality.
- 26 And each is based on a monumental lie. And the lie is blindness

to the fundamental unity which exists between it and its other half.

27 When I condemn them, it is because I do not see that they and what they stand for are basically the same as me and what I stand for. When they condemn me, it is because they do not see that I and what I stand for, are basically the same as them and what they stand for.

28 Both of us might know about it analytically. We might speak of the brotherhood of man and all men being equal. We might even agree on the facts set down here. But we do not FEEL it. Therefore we do not truly know it.

29 Our feelings tell us that we are in opposition, not only to, but against one another. And those feelings are the manifestation, the expression, of the lie.

30 And as long as that lie persists, as long as our unawareness of the fundamental unity continues, those feelings will continue, and the resultant conflict will continue, expressed or inhibited, it makes no ultimate difference.

31 And it is the nature of the Game that the lie should persist.

5. 1 If I were to say that because of these facts, it is 'wrong' to feel or express or manifest conflict, the whole value of knowing these facts would be lost. I would simply add another dimension to the conflict.

2 No; I say simply that conflict is the nature of the Game, and we are all parts of the Game. And conflict both stems from and propagates lies.

3 We shall continue to condemn what it is our part in the Game to condemn, as long as we feel it. And our opposition will continue to condemn what it is their part in the Game to condemn - us - as

long as they feel it.

- 4 We belong to the Game and they belong to the Game. So we are subject to the lie and they are subject to the lie.
- 5 Like gladiators in the arena, we are forced by the Game - as long as the Game is one of conflict - to fight against one another. We have no more choice than they have.
- 6 BUT, if this knowledge can give us that grain of detachment, that glimmer of light within the darkness of the lie, then that is its value.
- 7 When you feel the instinct to oppose, to condemn, to express the feeling of being 'right' against what seems to be 'wrong', in the form of antagonism, then stop for a moment and look for the lie. Look for the superficial lies which the mind throws to you as weapons, and also remember the basic lie of divergent interests.
- 8 Do this and you will experience at least a part of that grain of detachment, that glimmer of light.
- 9 But the knowledge carries no 'should' nor 'must' with it. That would make it useless. It carries no 'morality' nor 'ethic'. That would destroy its worth. It is to be absorbed by whoever's part in the Game it is to absorb it, and whatever comes from that absorption, whatever degree of freedom or release or detachment comes from absorbing this knowledge, is another vital and inevitable aspect of the Game.
- 10 He that hath an ear, let him hear. He that hath not, let him not. Neither is right, neither is wrong; neither is good, neither is bad; just two sides of one coin.

So be it.

[signature - Robert]

7th April 1970

ROBERT DE GRIMSTON

OMEGA,

LONDON, ENGLAND

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BI TWENTY - ONE
PROCESS EDUCATION

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Thursday 7 May 1970

Brethren, As it is,

1. 1 The principle of all Process education is that it is carried out on a group basis, not on an individual basis.
- 2 The Officer in charge of any group, whether it is the OP's Progress or the Chapter Priests, is concerned with teaching the group as a whole and not the individuals within the group as separate pupils.
- 3 Every individual has equal potential; NOT identical potential, but EQUAL potential. If we are seeking to bring out only one or two qualities, such as academic intelligence and practical capability, then we find evidence of UNEQUAL potential; and those who possess a large quota of these qualities progress, while those who have a scarcity of them do not. But if we are concerned with bringing out ALL qualities, then we find that EVERYONE can progress equally along his own particular line of ability and contribution.
- 4 This requires a wide scope for recognition. And we can assume that if someone appears to be left behind, it is NOT because he lacks ability, but because we have failed to recognise and take into account his particular qualities.
- 5 Every Process group contains individuals of different natures and functions. Because Process education deals not with specialised fields of activity but with the basics of life, it can be geared to making full use of and giving full rein to all of these natures and functions.
- 6 By concentration on the group, we are not reducing everyone to the lowest common denominator, we are bringing out into full maturity each different and individual set of qualities, and instead of isolating them from one another and treating each set separately, we are bringing them together to complement one another and form a whole.
- 7 For example, the academically intelligent, the practically capable, the intuitively aware, the calmly accepting, the intellectually analysing, the coordinator, the enlightener, the listener, the relevant questioner; each has his place. There is no need for competition. There is no order of merit. The separate and highly individual functions, each as valid and valuable as the next, can complement one another.

- 8 In terms of showing their ability, the members of a group are not required to fulfil the same task and therefore to compete against one another in doing so. They are required to fulfil their own personal task in relation to an overall group activity. And that personal task is whatever comes most naturally to them.
- 9 If an individual is unhappy in his work, it is not because he is not doing what is required of him, it is because he is not doing what he requires of himself, in order to make his personal contribution to the overall situation.

2. 1 This form of education provides the true union of the creative and the receptive elements; in this case the individual and the group.
- 2 The accent is not on the merit of the individual and therefore the separation of the strong and the weak - for example, the intellectually strong or the practically strong or the intuitively strong. We are not concerned with the rise of the individual ABOVE the group.
- 3 Equally the accent is not on the homogeneity of the group; the suppression of individual merit in order to maintain a common level of worth and ability, so that no individual attains his full potential in case he SHOULD rise above the group.
- 4 The accent is on complete individual fulfilment WITHIN the context of the group.
- 5 An ideal? Yes; and an impossible one as long as we only recognise a very limited range of qualities and functions as being valid and meaningful contributions to the whole, and as long as we put even those few qualities and functions into a set ORDER of validity, one being 'better' or more important or worthier or more deserving or more valuable than another.
- 6 That is part of the human predicament, which is why a concept such as 'complete individual fulfilment WITHIN the context of the group' remains, in human terms, an impossible ideal. And instead, humanity is torn between the extremes of 'fascism' and 'communism', and the result is to some extent an oscillation from a bias towards one to a bias towards the other, but more commonly a tortured compromise of both.
- 7 But outside the human game, a full recognition of the true validity of ALL qualities and functions, without an order of merit, is possible. It requires a level of awareness and acceptance which only a complete and instinctive understanding of the structure of creation can give us. And when we have absorbed and truly owned the information contained in every BI from one to twenty, we shall have that understanding, and we shall have reached that level of awareness and acceptance.
- 8 Meanwhile all Process Education will be geared to that ideal.
- 9 Do not expect the ideal thereby to materialise overnight. Even within that structure, competitiveness will manifest. An order of merit will manifest. Accept them. Do not solidify them

by trying to resist them, or by pretending they do not exist. Be aware of them, but do not allow them to dictate and therefore change the nature of the structure. If we understand them, how they come to be there, what effects they can create, and what they signify; i.e. a non-recognition of the validity of all functions; then we can begin to eliminate them by 'starving' them out of existence.

10 Their effect could be to make us recreate a human-game-type structure. If we do not allow that effect, they are 'starved'. The energy which they represent is compelled to remould itself into a form which is in sympathy not in conflict with the structure we have created.

11 And within each educational group, it is valid to have both experienced and inexperienced members; a scale not of merit or worth, but of function. The experienced members have a particular function in relation to their experience, particularly that of helping to educate the less experienced members. And the less experienced members have an equal and opposite function, of learning from experienced members. Neither function is above or below the other. They balance; they are not identical, but equal; equal and opposite. And all can progress by fulfilling their own personal functions.

3. 1 There are countless different qualities and functions, but invariably each has its diametric opposite. This can be seen in the more basic ones, such as experience and inexperience. Also it can be seen in intelligence. At one end of the scale you have academic, intellectual intelligence. At the opposite end you have intuitive, instinctive intelligence. Both have equal validity and value. Both are equally necessary.

2 If we operate on an individual basis then we find that one person seldom manifests both forms of intelligence equally strongly, and therefore there is a sense of failure and inadequacy around whichever is lacking. If we demand self-sufficiency, everyone is found wanting in certain areas. But if we seek coordination, and operate on a group basis, then where one is lacking another complements him. Resources are pooled. We draw on one another's particular capabilities in order to compensate for our own deficiencies. The academically intelligent complements the intuitively intelligent and vice versa, instead of the two striving against one another, and both feeling a sense of failure.

3 And if one of a group appears to contribute nothing - or less than the others - to the whole, then we can assume that either we are failing to recognise the nature and value of his contribution, or, by an incomplete appreciation of qualities, we are not allowing him to make his contribution.

4 If we never lose sight of the basic and very essential function of burden carrying, such a situation need never arise.

5 Also we can assume that if a person lacks a particular quality, he has an equivalent excess of its diametric opposite. It may require bringing out, but it is there. The Game is played like

an oscillating balance. When one side is on the up-swing the other must be on the down-swing, and vice versa. There cannot be a deficiency at both ends of the scale. Either there is an equal adequacy, or there is a deficiency at one end, offset by an excess at the other. That is the Law of the Universe.

- 6 If we compete with one another, we all inevitably have a sense of failure in some direction. If we try to be the same as one another, we find a very low common denominator, and suppress our individual talents and capabilities. But if we complement one another, with a recognition of ALL requirements, then we realise the full extent of our individual potentialities, and there is no sense of failure. Also there is harmony instead of conflict.

So be it.

{ Signature Robert }

7th May 1970

ROBERT DE GRIMSTON

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TWENTY TWO

THE PROCESS

CHURCH OF THE FINAL JUDGEMENT

OMEGA

Saturday 11 July 1970

revised September 1973

Brethren, As it is,

1. 1 A basic principle of the New Game is 'want and get'. As the gap between what we want and what we think we want lessens, as our control improves and our contact increases, this principle will come more and more in evidence. A conscious wanting will lead more and more frequently to a conscious receiving.
- 2 But if we enter the New Game demanding that it fulfil itself in our favour, then we have not entered it at all.
- 3 Another basic principle of the New Game is the elimination of the concept of demand. But this cannot happen as long as we are ourselves demanding - particularly demanding for ourselves.
- 4 Wanting is a far cry from demanding. In the New Game wanting and getting come closer and closer together. But demanding is an obstruction to the very manifestation of the New Game.
- 5 As long as the New Game is not completely fulfilled, demanding will manifest. There is no need to be appalled by this. But equally do not confuse demanding with wanting. It is an Old Game hangover; a protested intention which generally indicates a more powerful unconscious counter-intention.
- 6 So if you find yourself demanding - particularly demanding for self - then demand by all means, but recognise that the likelihood is that your demand will not be met.
- 7 WHATEVER YOU DEMAND, EXPECT THE OPPOSITE.
- 8 Desire for success may be pure intention, and may therefore lead to success. Demand for success usually stems from an anticipation of failure, and therefore generally leads to failure.
- 9 And as in the Cycle of Ignorance, even when the demand is met on a superficial level, there is no sense of fulfilment in it. So even on the occasions when you get what you demand, do not expect any true satisfaction. The attainment will be an empty one.
- 10 Lucifer gives to those who ask of Him, but those who demand of Him, even when He meets their demands and gives, do not find His presence in the gift. They find only disillusionment.

So be it.

[signature Robert]

September 1973

ROBERT DE GRIMSTON

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THE PROCESS

CHURCH OF THE FINAL JUDGEMENT

BI TWENTY THREE

Wednesday 15 July 1970

revised September 1973

Brethren, As it is,

1. 1 The New Game ideal of eliminating a sense of failure by gradually dissolving the conflicts between 'right' and 'wrong', does NOT remove the concepts of right and wrong altogether.
- 2 For example, if you want comfort, and in order to get it you lie down on a bed of nails, the chances are that in terms of your desire you've made the 'wrong' move!
- 3 In overall Game terms and in retrospect, there aren't any 'wrong' moves. Everything that happens has a positive reason, even if it looks on the surface like a disaster. But that doesn't alter our wishes. If we want something and we make a move that prevents us getting it, then in terms of what we want it's a 'wrong' move. When it has already happened, and there's nothing we can do to change it, we can look at the wider issue, accept the situation and see the positive aspects, instead of blaming ourselves or someone else and struggling through a sense of guilt and failure. That's in retrospect.
- 4 If you want a particular outcome, there are moves which will produce it and moves which will not. So in terms of that outcome, there are 'right' moves and 'wrong' moves. The New Game doesn't alter that. It's pure logic. What you DO with the outcome, if it's not the one you wanted - or thought you wanted - depends on your understanding of the New Game.
- 5 The fact that ultimately there is no 'right' and 'wrong' does not change the fact that certain actions produce positive results - satisfaction, joy, fulfilment, pleasure, enthusiasm; whilst other actions produce negative results - dissatisfaction, pain,

disappointment, frustration, despair. And in this context we can talk very meaningfully of what feels 'right' and what feels 'wrong', without laying ourselves open to blame, guilt, remorse, or vain regrets.

- 6 The female has an intuitive sense of 'right' and 'wrong' in this precise context. She can sense a desirable move and an undesirable move on a purely intuitive basis. And this is one of her primary functions.
- 7 The male has an intellectual knowledge of 'right' and 'wrong' in the same context. He knows the 'laws' to which the Game is subject - the Universal Law for example - and from these he can deduce logically a desirable move and an undesirable move on a purely intellectual basis. And this is one of HIS primary functions.
- 8 In the New Game, with the gradual disappearance of guilt and fear of failure, the precision, scope and accuracy of these particular sensibilities can only increase and expand. And with the removal of retrospective condemnation, there will be no fear of being 'wrong', and therefore a far greater chance of being 'right'.

2. 1 The New Game is concerned with the gradual elimination of negativity. But two 'wrongs' have never succeeded in making a 'right'. If we get negative about our own negativity, we shall get nowhere. One of the first things to do is to be positive about our own negativity. That does not mean liking it or encouraging it or in any way protesting about it; it means accepting it, understanding it, and seeing its positive aspect.
- 2 We gain nothing by trying to force ourselves to feel things, but we can gain everything by allowing ourselves to be aware of things. We may not always be able to FEEL positive about our own negativity, but we can always be AWARE of its positive aspects. That is the beginning.
- 3 The policy of giving people what they want does not take precedence either over the knowledge or the intuitive sense of 'right' and 'wrong'. That would scarcely be giving yourself what YOU want. And if you can begin to trust your own knowledge or instincts in this direction you will generally, if not invariably, find that

where either logic or instinct tells you not to satisfy a want, there is a flaw in the want. Either it's a demand, or possibly a substitute, but one way or another, satisfying the want would not produce the desired outcome.

- 4 In this context, for the female it will help to differentiate between two levels of instinct.
- 5 One of the keys to the New Game is to validate your instincts; this means recognising their positive significance. But only follow them when it feels appropriate. That could be a contradiction, but it is in fact two levels of feeling. Emotional feeling - an urge or drive or attitude, and intuitive feeling - a sense or awareness. For example, you might 'feel' (emotion) like hitting someone over the head, but at the same time it may not 'feel' (intuition) appropriate to do so. You can validate the antagonistic emotional feeling by not going into a murk of guilt or self-accusation over it, and by seeing its positive aspect such as what it is telling you either about yourself or the other person, but you do not need to act on it. Thereby you validate the constructive intuitive feeling as well.
- 6 So for both male and female, validate your emotions - your attitudes, desires and urges - by accepting them as positive and meaningful aspects of the Game. And at the same time, whether it means following them or not following them, act according to what you either know or intuitively sense to be desirable and appropriate - and therefore 'right'.

So be it.

[Signature Robert]

September 1973

ROBERT DE GRIMSTON

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BI 23 RIGHT AND WRONG

THE PROCESS

Wednesday 15 July 1970

CHURCH OF THE FINAL JUDGEMENT

revised September 1973

BI TWENTY THREE

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- 4 In this context, for the female it will help to differentiate between two levels of instinct.
- 5 One of the keys to the New Game is to validate your instincts; this means recognising their positive significance. But only follow them when it feels appropriate. That could be a contradiction, but it is in fact two levels of feeling. Emotional feeling - an urge or drive or attitude, and intuitive feeling - a sense or awareness. For example, you might 'feel' (emotion) like hitting someone over the head, but at the same time it may not 'feel' (intuition) appropriate to do so. You can validate the antagonistic emotional feeling by not going into a murk of guilt or self-accusation over it, and by seeing its positive aspect such as what it is telling you either about yourself or the other person, but you do not need to act on it. Thereby you validate the constructive intuitive feeling as well.
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desirable and appropriate - and therefore 'right'.

So be it.

[Signature Robert]

September 1973

ROBERT DE GRIMSTON

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BI TWENTY FOUR
PROCESSEANS GOD PATTERNS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Thursday 6 August 1970

Brethren, As it is,

Often there is confusion with new DPs about which God pattern predominates in them. Sometimes they appear to change from one pattern to another, or even do the rounds of all three. Sometimes they manifest such equally opposing characteristics, that it is impossible to place them even temporarily in one corner of the triangle.

And this does not only apply to OPs, but to Processeans on every level of the hierarchy. Most of us change, not only in terms of progress upwards, but sideways as well, from one God pattern to another, so that we think we may have been mistaken about which pattern we belonged to.

There is no need to be dismayed, or even surprised by any of this.

Processeans by nature are direct representatives of the Spirit of Christ. Therefore, to some extent, all of us are unity beings. We contain far more evenly balanced qualities of all three patterns than is normal.

No one can survive for very long within The process if he has a real deficiency in even one of the God patterns, far less two of them. A really staunch Jehovian could never abide the requirements of Lucifer and Satan, which are as powerful as those of Jehovah within The process. A complete Luciferian would collapse under the burdens which Jehovah requires us to carry, and would flee in horror at the concept of Satan. And an out and out Satanist could not stand the mind games of Jehovah and Lucifer, which have to be played out for the overall Game to progress.

A person who is practically all harsh realism, Jehovian, or practically all gentle idealism, Luciferian, or practically all spirituality or corruption, the two Satanic extremes, is unlikely to be a Processean. A Procssean has at least a fairly even balance of all four of those leanings and characteristics within

him, and is willing to recognise, and where necessary enact, each of them, in order to transcend the problems which they create for him.

So it is scarcely surprising that he jumps from a predominance of one to a predominance of another, and sometimes even enacts the apparent anachronism of manifesting two or more of them at once.

We might say that the ideal Processean is an even composite of all three God patterns. And certainly this is a state which all of us must reach before we can finally attain the point of unity, where the patterns merge and become one, and we transcend them all. Then the Spirit of Christ is truly manifested.

So be it.

[Signature Robert]

6 August 1970

ROBERT DE GRIMSTON

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Brethren, As it is,

1. 1 In BI 23 we spoke of the two levels of feeling. The example used was that you might 'feel' like hitting someone over the head, but at the same time you might 'feel', on another level, that it is not appropriate to do so. There is no contradiction or anachronism in this, it is simply two levels of feeling operating simultaneously; and if this is understood, there need be no conflict between the two levels; both can be given the validation due to them.
- 2 The first is the level of pure emotion; instincts, attitudes and urges. The second is the level of intuition; knowledge, awareness, understanding. On one level appears the emotional drive, the urge or the attitude. At the same time, or immediately following, on another level, appears the intuitive judgement of how to act or not act in relation to the drive. The second may well advocate curbing of the first. But as long as there is in addition an understanding of the nature of this pattern, the emotion and the intuition need not strive against one another. The intuition can validate and yet control the emotion, rather than fighting against it or shying away from it.
- 3 Conscience, for example, is there to control and channel instincts, not to struggle with them or suppress them. If it feels threatened by their existence - afraid, ashamed, horrified, disgusted or disappointed - it is in no position to control them. Only by accepting and validating the instincts, whether positive or negative, by recognising their positive meaning and significance, can the intuition control them, either by allowing them to manifest, expressing them, enacting them, curbing them or rechanneling them, whichever 'feels' appropriate. It is this level of feeling which constitutes intuitive judgement.
- 4 And it is on this level of feeling, which the female has a greater capacity than the male. Intuitive awareness and judgement is a female quality.
- 5 Neither sex has a monopoly in the area of pure emotion. The capacity for emotional intensity is basically common to both.
- 6 The male's area of supremacy is the intellect; the power of logical thought. He leads in the area of intellectual judgement; whilst the female leads in the area of intuitive judgement.
- 7 The male acts or does not act according to his emotions, on the basis of an intellectual analysis of the situation. This may be very simple or very complex, very direct or very subtle, depending on the intellectual capacity of the particular male involved. But the important thing is that it is 'thought' not 'feeling' which is the criterion; intelligent thought or stupid thought, sequitors or non sequitors, single thought or multiple thought, sane thought or insane thought, logical thought or illogical thought, straight thought or devious thought; but thought.
- 8 The female, on the other hand, acts or does not act according to her emotions, on the basis of an intuitive assessment of the

situation. This also may be profound or shallow, penetrating or superficial, depending upon the intuitive capacity of the particular female involved. The criterion in her case is 'feeling' rather than 'thought'; sensitive feeling or erratic feeling, accurate feeling or erroneous feeling, profoundly aware feeling or dismally unaware feeling, naive feeling or sophisticated feeling, sympathetic feeling or harsh feeling; but feeling.

- 9 In the male, whatever his scope" or ability or capacity or level of operation, the intellect, such as it is, is dominant. In the female, the intuition, such as it is, is dominant. Neither is more or less valuable or important than the other. Neither is more or less right than the other. Both are essential aspects of the Game.
 - 10 The ideal is that the two should complement one another, just as the ideal relationship between male and female is a complementary one.
 - 11 In some situations an intuitive judgement is required; in others an intellectual judgement is required. So in some situations the female leads; in others the male leads.
 - 12 The male has the intellectual approach, the female has the intuitive approach. Both have their use and their validity. Both have their part to play. And neither is ultimately more important than the other.
2. 1 And within a single individual, the pattern is the same. Because just as no one is all Jehovian or all Luciferian and no one is all Christian or all Satanic, so no one is all male or all female.
- 2 A biological male may have heavier leanings towards the male principle than the female, but that does not mean he is devoid of female attributes and characteristics. Similarly with the biological female. All of us contain both sexes, sometimes in such well balanced quantities that it is hard to tell which sex we really are! And it is as important for us to coordinate the powers of intellect and intuition, thought and feeling, within ourselves, as it is to complement one another in these areas.
 - 3 The current human pattern of agreements places the male in the lead overall, and makes him essentially dominant over the female. It places intellect above intuition in value and validity. This is an imbalance, and helps to propagate conflict between male and female, rather than encouraging cooperation.
 - 4 The ideal is balance. The ideal is to create and establish a complementary relationship between male and female, and between intellect and intuition. So that each leads in its own time, in its own territory and in its own way; so that each follows when it is time and place for the other to lead; so that there is coordination instead of competition.
 - 5 And we can begin within ourselves. Instead of protesting or promoting our masculinity or our femininity, and shying away from or trying to suppress the other, we can begin to accept the fact that we contain both, quite validly, and that each has its own separate areas of manifestation. There may be a heavy bias on one side, or an even balance, depending on our required function and position in the Game. But the important thing is not how much of each there is, but how they manifest and how they relate to one another; whether they conflict and compete, or coordinate and complement.
 - 6 For example, very often an even balance of male and female qualities in one person, shows itself in a physical bias in one direction offset by a mental bias in the other; a biological female with a male outlook on things, or a biological male with a female outlook. In such cases you have what can look, in current human terms, like anachronisms; a male with an intuitive approach, a female with an intellectual approach.

- 7 While there is a pattern of conflict between male and female, and little understanding of the true nature and significance of the difference between the two, this type of situation can produce agonising problems, and can help to intensify the conflict.
 - 8 One possible effect is that each side, intent upon its own survival and fearful of defeat and elimination, attempts to encroach on the territory of the other. (A common basic human pattern, illustrated very clearly on a wider scale by territorial warfare.) This of course intensifies the fear and therefore the aggressive instinct on both sides. The result is, for example, that the biological male begins to assume PHYSICAL as well as mental female characteristics, and at the same time begins to adopt unnatural masculine attitudes which conflict with his naturally feminine outlook.
 - 9 If the male and female divisions within the individual are understood, accepted and validated, there is no need for such confusion. The dividing lines can be precise, and each side can feel secure in its own territory, and not try to intimidate or displace the other.
 - 10 The masculine female and the feminine male are not anachronisms, but illustrations - sometimes tragic illustrations - of attempts to balance the two sides, to bring them together in harmony with one another. Where such attempts fail, as they usually do in a 'normal' human environment, they can produce an even greater burden of agony for those who make them, than the familiar outward conflict between the sexes. But where they succeed, and in the world of The Process they can and do succeed, they are a major factor in helping to lead all of us towards a greater joy of harmony and fulfilment. They are embodiments of that ultimate ideal, the reconciliation of opposites.
3. 1 In the human world there is not only simple conflict between male and female. That alone would 'be too easy to unravel. There is a mass of tortuous confusion; evidence that there is also just as powerful a conflict between conflict itself and harmony. Male and female are in conflict, but they are also in conflict with that conflict, because they equally desire love and harmony. The simple conflict of war is complicated by the additional conflict between peace and war. Intense confusion is the inevitable outcome.
 - 2 For example, the Jehovian principle belongs innately to the female side. It is based on an intuitive approach, and the hoped-for end result is ruthless courage unimpeded by intellectual analysis. The Luciferian principle belongs innately to the male side. It is based on an intellectual approach, and the hoped-for end result is optimistic idealism unspoiled by intuitive awareness.
 - 3 (If the Jehovian thinks too much he may lose his impetus. If the Luciferian feels too much he may lose his idealism!)
 - 4 Yet Jehovian characteristics are 'normally' associated with the male, and Luciferian characteristics with the female.
 - 5 There has been, and still is, so much confused interaction between the two sides, so many swings of the pendulum back and forth, so much over-compensation in an attempt to balance, so much cross-fertilisation in an attempt to make contact, so much borrowing of qualities in an attempt to outwit, so much hiding in an attempt to escape, so much inverting in an attempt to resolve, so much distorting in an attempt to remain unscathed, that although the patterns themselves, like the God patterns, are precise and unequivocal, their manifestations in individuals are confused and undefinable.
 - 6 In the patterns, we can point to precise and definite characteristics and qualities. In ourselves we can only point to tendencies.
 - 7 But one thing we know. Each of us is both male and female to some extent or another, and we do not need to struggle to be all one or all the other. The woman need not fight for her femininity against encroaching masculine tendencies. The man need not protest his masculinity in fear

of a rising tide of feminine attitudes and inclinations. Ultimately we may aim to rise above that particular differentiation. so that we are neither male nor female, but something which transcends the division of sex. But first we must recognise and accept the fact that we are BOTH male and female, and aim to achieve a balance between the two of them within ourselves.

- 8 And balance does not require identical quantities on each side. That is one form of balance. But a balance can be achieved when equal importance and significance is given to both sides, when both sides are validated according to their true nature. An individual can be three quarters male and one quarter female. If both three and one accept their territory, their function, their nature, their value and their purpose, if each is given an equal validity according to what it is and what it does and what it means, then there is balance. Angles do not have to be equal in order to complement one another. They simply have to be correctly placed, in perfect contact and coordination, and together form a whole. And that is balance.
 - 9 But as long as we fight for one side, male or female, against the other, within our own personalities, there is no balance, and we shall continue to fight for one against the other OUTSIDE of ourselves, and the war between male and female will go on. But if we cease the struggle and the protest within, then the struggles and the protests without will cease; and the male can live in harmony instead of conflict with the female, and the female can be at peace instead of war with the male.
 - 10 And if we allow our intuition, scope and freedom to operate when it is required, and equally if we give our intellect scope and freedom to operate when it is required, and if we coordinate the two in such a way that the best results are produced by both of them, then the same pattern will manifest outwardly. Those with a male approach, and a greater talent for logical thought than intuitive awareness, will be given freedom and encouragement to apply their talent where and when it is most appropriate; and those with a female approach, and a greater capacity for intuitive awareness than logical thought, will have an equal freedom and encouragement to use THEIR talent when and where it is most appropriate. A balance instead of a conflict; peace instead of war. And energy directed outwards, instead of destructively against itself.
 - 11 Intuition and intellect can operate together. In fact they cannot operate truly effectively EXCEPT together.
 - 12 THE INTUITIVE APPROACH IS THE APPROACH OF THE REALIST WHO FEELS THINGS AS THEY ARE. THE INTELLECTUAL APPROACH IS THE APPROACH OF THE IDEALIST WHO CALCULATES THINGS AS THEY CAN BE.
 - 13 WITHOUT THE IDEALIST, THE REALIST CANNOT LOVE, BECAUSE HE HAS NO ULTIMATE PURPOSE. WITHOUT THE REALIST, THE IDEALIST CANNOT MOVE BECAUSE HE HAS NO STARTING POINT.
 - 14 A BEGINNING WITHOUT AN END IS DIRECTIONLESS. AN END WITHOUT A BEGINNING IS MEANINGLESS.
 - 15 The female, Jehovian, intuitive approach, establishes the beginning, which is real. The male, Luciferian, intellectual approach, visualises the end, which is ideal. Without the other each is a one-pole existence, and therefore has no substance. Together they constitute the basic elements of a game.
 - 16 Together in conflict they constitute a negative death-oriented game. Together in harmony they constitute a positive life-oriented game.
4. 1 Sex is one of the prime areas in which the female element leads.
- 2 The female's intuitive abilities give her a far greater capacity for control than the male in this highly emotionally charged area. This is her territory rather than his.

- 3 There is little room for intellectual analysis in the experience of sex; in anticipation and in retrospect, yes, any amount of logical thought is possible and may well be appropriate. But at the time of the experience, emotions are so intense that thought is drowned. It is a moment of reality. The concept of the ideal, which belongs to the intellect, can be entertained before and after, but the time itself requires an experience of the real, which belongs to the intuition; which, far from being drowned by the intensity, is heightened. So the female comes into her own. She leads. Her powers are in the ascendent.
 - 4 This gives us a clue to the answer to the question of which areas belong to male and which to female; which territories require intellectual analysis, and which require intuitive awareness.
 - 5 When emotion is at low intensity, intuitive powers have little onto which to grasp. We know by what we feel. And if we feel very little in a situation, emotionally, then on that level we can know very little about that situation. But at such a time there is every scope for cool analytical thought. So the power of the intellect comes into its own.
 - 6 Things cannot be known through awareness, when there is no emotion, but they can be calculated and discovered through logical thought. And that is a male function.
 - 7 Errors of judgement come about when female intuition is applied where there is a minimum of emotion, and when male intellect is applied where there is a high intensity of emotion. The first requires imaginative speculation - which the female is not good at because of her close involvement with the real - and amounts to arbitrary guesswork. The second requires suppression to keep the emotions at bay, and amounts to tortured protest.
 - 8 The female operates most effectively when emotions are intense, either positive or negative. Her intuitive power relies upon tuning in to projections and emanations, and these stem from emotional intensity. When there is no emotional intensity, there are no projections, no signals for the female intuition to receive and translate.
 - 9 The male operates most effectively when emotions are at a minimum. His intellectual power relies upon piecing together ideas, speculations, indications, past experiences and future predictions. Strong projections and emanations confuse him. They are like wind coming through the window and blowing the papers on his desk out of order. They hinder rather than help his calculations.
 - 10 Sexual experience is a gift to the intuition. It is essentially highly emotional, and therefore generates strong and very definite signals. Unless the female is afraid to use her power, and unwilling to receive the information which the signals contain, unless she is reluctant to accept the responsibility which her intuition gives her, in which case such powerful messages are likely to frighten her away, she has a golden opportunity to make full use of her abilities. Whether she takes that opportunity for good or for ill, depends upon her intentions towards the male.
 - 11 The male meanwhile is out of his element. Logical thought is difficult in the face of emotional intensity, whether the emotions are his own or in the form of highly charged projections from someone else. Unless he clamps down on his responses, suppresses his own emotions and switches off any sensitivity he might have to emanations from outside, he is open to whatever effects the female, with her powerful instrument of intuition, decides to create on him. Again, whether those effects are destructive or helpful, depends upon her intentions towards him.
5. 1 In UNemotional situations. where there is conflict between male and female and therefore destructive intent on both sides, the male uses his intellect to confuse the female, to make her feel inferior, to tie her in mental knots. He does not have to be logical in order to do this, in fact he often does it by being deliberately and calculatedly Illogical. And the female is vulnerable, because logical thought is not her territory. She is eminently confusable, because she has little

sense of intellectual right and wrong, and thought processes are somewhat alien to her nature.

- 2 So her response is generally to introduce emotion into the situation; to charge it with feeling, so that it then becomes HER territory, and she can retaliate with her intuition, which comes back into play as the emotional intensity generates projections, and attack the male in his most sensitive areas.
- 3 If the male allows emotion to enter the picture, particularly if he rises to its bait and manifests emotional intensity himself, when he has lost his advantage, and HE then becomes vulnerable.
- 4 In the area of sex, a highly emotional situation, again where there is conflict and destructive intent, the female who is not too afraid of her advantage to make use of it, uses her intuition to find the male's points of vulnerability - masculinity, morality, dignity, loyalty, honour, decency, and of course potency - and attack them with accurately aimed attitudes, projections, comments, reactions, suggestions, and evaluations. Even projections themselves can be enough to create the required effect, because although the male has not the intuitive power to translate and use projections to advantage, he is by no means insensitive to them, except when he deliberately suppresses his sensitivity as a defence against them.
- 5 Here the male is vulnerable, precisely because intuition is not his territory, and when powerful projections are coming at him, or intense emotions are welling up inside him, his own powers, which are intellectual, are swamped or thrown out of gear. He is unable to 'think straight' so HE becomes confused. Emotional intensity is shaky ground for him, particularly the extreme emotional intensity of sexuality.
- 6 The male basically feels sexuality, strongly, fairly indiscriminately, and with little consideration for moral, ethical, or aesthetic standards. He may suppress, distort, invert or in some other way tamper with those feelings before they reach the surface of his mind, but they are there, and he cannot altogether destroy them. This makes him potentially vulnerable in the area of sex, emotionally, morally, ethically, aesthetically, and in every other significant direction.
- 7 Where the male is in conflict with the female and she therefore has destructive intentions towards him, she can use any or all of these areas to attack him. And it is her intuition which tells her which ones are most usable. She can sense where his greatest fears lie, where he feels most threatened, in which directions his defences are weakest, in what areas he is most subject to guilt, feelings of inferiority, uncertainty or inadequacy.
- 8 For example, if he has a basic groundwork of imposed morality, which already threatens to conflict with his sexual instincts, she can use that area to bring out and intensify his sense of guilt and shame. If he has existing but latent fears of impotence, she can bring them to the fore, and then realise them for him. The same applies to aesthetic standards, protests of dignity or masculinity. If they are there in any form and to any extent, either latent or active, she can sense them when passions are aroused, and work on them.
- 9 Just as the female retaliates to the male onslaught of logical - or illogical - torture, by introducing emotion if she can, the male reacts to the female onslaught of intuitive torture, by suppressing or eliminating emotion, again if he can. This is often a difficult task. Just as the female has difficulty in creating emotion when everything the male does is calculated to negate it and invalidate it, it is equally hard for the male to eliminate it when everything the female does is calculated to arouse it.
- 10 But he tries, when the pressure is too strong for him. And if he succeeds, he goes 'cold'. He buries his sexuality, or sublimates it in 'harmless' directions. He removes the feeling from the situation, he eliminates the projections, thereby dispossessing the female of her 'ammunition', and making the situation HIS territory instead of hers, so that he can retaliate with his intellect, which can operate now that

the emotional 'wind' has died down. Then he can either start his own game of logicising the female round in circles, or, if he does not trust himself to be able to avoid being caught in another emotional maelstrom, he clams up and manifests no response at all.

- 11 When emotion has left the situation, the female loses her grasp of it. SHE has now lost HER advantage, and SHE becomes vulnerable.
 - 12 The apparent anachronism of the female activity of sexual invitation on the one hand, followed or even accompanied by sexual rejection on the other, is explained by this requirement of hers for emotional intensity in order to have the advantage in a situation.
 - 13 Sexuality is a prime emotional area. So the female naturally enough makes use of it as often and as extensively as she can. It is her territory, and she invites and attracts the male into it with every means at her disposal. Although her subsequent or simultaneous rejection of him in this area seems calculated to make him wish he had no sexuality at all and attempt to suppress or sublimate it, this is not conflict, but tactics. The female with destructive intentions towards the male, MUST keep him aroused in order to hold her advantage over him. She must effectively draw him in in order to be able effectively to push him out. Her rejection can only have a maximum impact in the wake of a successful invitation.
 - 14 But although there is really no conflict here, the female is seldom fully conscious either of her motivations or of her strategy; therefore this particular strategy usually manifests as conflict, and the confusion which she very successfully sends out towards the male, through her ambivalent activity, returns, as it must, and confuses herself.
 - 15 The male equivalent of this is to force upon the female a world of primarily intellectual values and criteria, to surround her with a structure that depends for its existence upon logical understanding and rational appreciation, rather than any kind of intuitive judgement. He imprisons the female, as far as he can, in a mechanical and sterile environment which negates emotion, an environment which is often very aptly described as 'soul-destroying', an environment which gives him and his intellect the maximum possible advantage. Then he shows her how inadequate she is to cope with her environment, how useless and incapable, how inferior to himself, how helpless and therefore what a burden to him.
 - 16 Whilst the female attempts to keep the male emotionally aroused with her sexual projections and machinations, and thereby keep the advantage on her side; the male attempts to keep the female emotionally exhausted with the sterile complexities of the social, economical and environmental structure which he builds around her, and thereby keep the advantage on HIS side.
 - 17 And so it goes on; the battle between male and female. When there is a minimum of feeling the male has the upper hand, and the female bites her fingernails in frustration. When there is a maximum intensity of feeling, the female has the upper hand, and the male chews his lip, thwarted.
 - 18 The female fights to maintain a high intensity of feeling, whilst the male struggles to reduce the intensity. The female validates emotion and promotes the value of intuition, whilst the male validates lack of emotion and promotes the value of intellect. And at the same time each seeks to do everything he or she can, to INvalidate the territory of the other.
6. 1 But that picture on its own, devious and complex though it is, and fraught with apparent conflicts and contradictions, is still too simple. On the other side of the coin altogether, in direct opposition to that agonising war of nerves, for which both sides are responsible and for which both sides suffer, both male and female have a real and genuine desire to make contact with one another in love and joy and mutual satisfaction.

- 2 The hatred is intense and ruthless on both sides, but so is the love.
It is easier and more pleasant to look at the love, and we are inclined to pretend that the hatred is the exception. So the love works more on the surface, keeping the image as bright as it can, whilst the hatred works more BELOW the surface, and in reality has the greater effect of the two. Currently, on this side of the Game, it has the bias in its favour, as the evidence of the wider picture cannot fail to illustrate, however hard individuals attempt to whitewash their personal aspects of it.
 - 3 Sometimes male and female DO come together in joy and mutual satisfaction. But such moments or incidents of fulfilment are few and far between. In a death-oriented world, conflict far outweighs harmony, and the occasional instances of joy are soured - despite the whitewashing - by an overall and overwhelming pattern of mutual antagonism and defensiveness.
7. 1 In the human world, where currently the male is dominant, where intellect is placed above intuition and lack of emotion given greater overall value than emotion, thought is more highly regarded than feeling of any kind, which tends to be viewed with various negative attitudes ranging from suspicion to contempt. Because of this bias, the male intuition is seldom put to the test, whereas the female intellect is continually being tested and found wanting, thus 'confirming', as far as the male is concerned. his own position of superiority, and intensifying the bias.
 - 2 The intellect, instead of being used to balance and enhance the power of intuitive awareness, has been used to suppress and negate it.
 - 3 As with every other pair of opposites, the ultimate aim is balance; a state in which neither intuition nor intellect take overall precedence, nor do they compete against one another for supremacy, but each finds its own place, its own function, its own validity, its own purpose, and its own territory of operation, and each works not to reduce and negate the other, but to complement and enhance the power and validity of the other.
 - 4 The male can use his intellect to confuse and baffle the female; to exhaust her emotions, and then take advantage of her helplessness to put her down. But equally he can use it to clarify things for her, to explain what she does not understand because she has no feelings to guide her. He can use it to illustrate the positive aspects of the situation towards which she only has negative attitudes. He can use it to validate her when her own emotions - or worse still emotionlessness - tell her that she has no validity. He can use it to guide her attention towards areas where she can rediscover her feelings when she has lost them.
 - 5 The female can use her intuition to castrate and emasculate the male; to arouse his emotions, and then take advantage of HIS helplessness to put HIM down. But equally she can use it to lift him up, to give him confidence, to validate him when he feels invalid, to make it all right for him to feel what he feels, to lead him through his emotions on a positive line, to help him to see the good in himself when all he can see is evil. She can use it particularly in the area of sexuality, where he is in many ways most helpless, to enhance this most basic form of contact between male and female, to bring out the joy of it, to intensify the positive emotions involved in it, to eliminate the lurking fear and guilt, which are so ready to move in and destroy all positive feeling at the first sign of invalidation.
 - 6 In both cases, a possible trap when pursuing an elusive positive attitude, is condescension; tolerance of the superior for the inferior. Validation, which is what is required here, has nothing to do with this kind of attitude, which is one of the most destructive of all.
 - 7 Condescension is a killer; a sweet, soft, subtle, killer. The male who 'tolerates' the female's deficiency of intellectual ability, puts her down as effectively, if not more effectively, than if he openly scorned her for it.

- 8 Remember that we only have a limited capacity for discovery and learning. Therefore a smaller intellect quota allows for a greater intuition quota, and vice versa. In order to validate genuinely we must recognise the positive value of an apparent deficiency, not simply tolerate it.
 - 9 And the female who 'tolerates' the male's lack of ability to judge intuitively and thereby control emotional situations with the same degree of success as herself, she in her turn puts HIM down with her attitude. Only through this deficiency is his intellect as powerful as it is.
 - 10 And in the area of sexuality, nothing is more castrating to the male than the female's tolerance of his strong and unrelenting sexual drive. Only a truly felt recognition of the positive value of that drive, and an equally truly felt positive response to it, amounts to validation.
 - 11 In this context, the female could bear in mind that firstly, it is the male's intense and irrepressible sexuality which gives her the material she requires for creating the powerful bonds of contact which it is her function to create; secondly, it provides the basis for the continued genetic survival of the race; thirdly, because of its emotional intensity, it contributes more to her own territory of dominance than anything else; and lastly, it is the most powerful healing force in the world.
 - 12 But equally, do not forget that nothing is ever gained by either male or female attempting to force any of these positive attitudes onto him - or herself. The requirement is simply to become aware, not to be deceived by our own attitudes, to know what they mean, what they signify, and the effects which they are calculated to create. That knowledge, when it is fully owned and absorbed, will itself create the attitudes which will give us what we desire.
8. 1 Also, in the highly charged and sensitive area of sexuality, it would be wrong to suppose that all the onus of responsibility is on the female side.
- 2 First of all, as has been said, none of us is either all male or all female. Even the most masculine male has an aspect of femininity in him. And even the most feminine female has her share of masculinity. And this serves two purposes. It means that the male can take some part of the female's role, and thereby help her in her task. But it also means that both, through the aspect of the other which is within themselves, can reach out and identify with what the other feels. That alone can form a powerful basic link of mutual understanding.
 - 3 Also, although the function of the female is indeed to play the leading role, the male function - in this case to follow and RESPOND - is of equal importance.
 - 4 (What an inversion of the accepted human pattern! Although even in the face of that pattern, many people know that it is not after all the male who leads the female in the area of sex, but the female who leads whilst the male follows.)
 - 5 The female may lead, but if the male refuses to respond, or responds negatively, despite every effort on her part to validate or reassure him, there is little more she can do. He must play his part.
 - 6 But in general the male is willing to respond. If the female is willing to give him validation and control where sexuality is concerned, if she is willing to use her talents and capabilities, if she is not afraid of the responsibility of leading, and if she does not feel threatened by the possibility of him being unfaithful to her, his response is strong and positive.
 - 7 The male's sexuality is fundamental. It has little regard for social ethics or moral customs, or for the delicate qualms and fears of rejection of the insecure female. If the female fights against this basic factor of the male personality, he is likely to respond by protesting its existence. She resists, he protests. And very often the instinc-

tive form of protest is to act where he would have been content simply to feel, and perhaps fantasise a little.

- 8 Such action could take the form of either inappropriate sexual advances TOWARDS her, or indiscriminate sexual activity AWAY from her, whichever of the two she is resisting.
 - 9 Paradoxically - but in tune with the consequences of all resistance - the female who has a negative attitude towards the sexuality of the male; fear, disapproval, suspicion, outrage, mistrust, distaste, contempt, ridicule, horror, panic, dismay, indifference, self-pity, despair or disappointment; stands a fair chance of watching him enact that sexuality in the way that is least acceptable to her.
 - 10 And if the possible consequences of that are too severe a threat to HIM, then the male either suppresses his sexuality and makes himself as insensitive as possible to ALL sexual stimulus, and if necessary wages war on sexuality in general in order to reinforce this standpoint - a tragic outcome which scarcely gives satisfaction to the female who helped to bring it about; or if that is not possible, if his instincts are too powerful, he becomes neurotic and frustrated. And the possible end results of that state are too numerous to recount, but can easily be imagined.
9. 1 The attitudes which bring about these kind of situations are seldom openly malicious. The war between male and female is not always waged in terms of outward antagonism. It is more often a defensive war of fear and uncertainty on both sides.
 - 2 The male seldom sets out consciously and deliberately to confuse and intellectually subjugate the female. Usually he does so from a sense of his own inadequacy, which makes him proud, or aloof, or defensive, or pompous, or cynical, or cold, or argumentative, or hypercritical, or insensitive, or suppressed.
 - 3 The female seldom castrates the male from a standpoint of sadistic glee. More often she does it from a standpoint of nervous insecurity, which makes her self-righteous, or frigid, or afraid of physical contact, or prudish, or pious, or jealous, or irritable.
 - 4 Usually they would both dearly love to establish a warm and loving contact with the other, but fear has blinded them. They cannot see how to go about it, and they do not understand why the results of their efforts are so negative. And those results are often even worse and more miserable than if the two of them had declared open war and came outfighting.
 - 5 When the intentions seem to be good, but the results are bad, there is not even hope to be found in a resolution to reform.
 - 6 And so much can be resolved by the female recognising the extent of her power in the area of sex.
 - 7 A male can go out and set the world in order; that is the ultimate extent of his scope, and in that area the female is no match for him. But the female can conquer the blocks and the barriers between herself and the male, and make almost anything she wants of the relationship between them. That is the extent of HER scope; narrow in practical and worldly terms, but limitless in its depth and in the reach of its effects.
 - 8 Just as in the area of expansion outwards, the initiative is on the side of the male, because the level of emotional intensity is low in that area, so in the area of contact within, the initiative is on the side of the female.
 - 9 She can move into the territory of personal contact, and allow herself to feel the intensity of emotion which lies there. Then her intuitive awareness can go to work. She can feel the right direction in which to move; she can feel the pulse of the contact, and she can know instinctively what pressures are required where, she can sense the quality of the contact, its weaknesses and its strengths, its points of vulnerability and what is required to

strengthen them; and she can lead and guide and direct all those on the other side who are willing themselves to enter that territory of high intensity, and follow her.

10. 1 And herein lies another aspect of the potential balance between male and female. The male element is dominant outside, which relates it to the receptive physical principle. The female element is dominant within, which relates it to the creative spiritual principle.

[GRAPHIC]

- 2 Hence the personal relationship between the two, is controlled by the female, just as the relationship between soul and body is controlled by the soul. It is the soul which creates or uncreates the mental barriers which separate soul and body. Similarly it is the female who creates or uncreates the contact barriers which separate male and female.
- 3 As with the soul and the body, when there is conflict between the two, each attempts to prove itself self-sufficient, and in fact better off without the other, and therefore sets out to negate the importance of, or in the extreme, destroy the other. But also, as with the soul and the body, neither can meaningfully exist without the other. Without the male to express outwardly the quality and nature of his relationship with her, the female's existence has no purpose or significance. Equally, without the female to inspire him and make his endeavours worthwhile, the male's existence has no impetus or drive.
- 4 AS LONG AS THERE IS CONFLICT BETWEEN MALE AND FEMALE, THE MALE EXPRESSES THAT CONFLICT IN THE WORLD OUTSIDE. WHEN THERE IS HARMONY BETWEEN THEM, HE EXPRESSES THAT HARMONY.
- 5 When men and women are alienated from one another, men in general are alienated from one another. When men and women are in contact, men are in contact. The nature of any civilisation stems from the nature of its sexual relationships. And it is the female element which holds the reins in that area.
- 6 But remember, once again, none of us is all male or all female, just as none of us is all soul or all body. And harmony between male and female must have its beginnings within the individual. The biological males cannot wait for the biological females to act or to change. The change must begin within each one of us. Besides, although it is the female element which controls and therefore has the power to change, the initial move towards change can be made by the male element.
- 7 We cannot change ourselves directly by purely intellectual knowledge, because it is not enough to know the truth with our outer consciousness, we must FEEL it with our awareness. Then we can change. But we can BEGIN with intellectual knowledge. We can use our outer consciousness to direct our awareness. We can receive the knowledge with our outer consciousness, then, through our experience in relation to that knowledge, we can absorb it, own it, FEEL it, and thereby become truly AWARE of it. Then we can change.
- 8 The female element has the power to bring about change, but the male element has the ability to lead the female into the areas of know-

ledge and experience where her intuition can most validly and productively function.

- 9 It is as though the female is blind and the male is deaf. In conflict and in competition, each promotes the sense in which the other is deficient, and attempts to reduce the other on the basis of that deficiency. But in harmony, the male is the eyes of the partnership, whilst the female is the ears.
 - 10 Now the secret of change and fulfilment is a spoken word. Only the female can hear it, which is why she alone of the two holds the key to such change. Her intuitive awareness corresponds with her ears, which can hear the spoken truth.
 - 11 But the female may be far from the source of that spoken truth, so that she can hear nothing. And although the source is quite visible to the naked eye, she is blind, so she cannot see it and therefore go within hearing distance of it.
 - 12 The male on the other hand can see the source of the spoken truth. His intellect corresponds with his eyes, which can span a wide range of territory, relating the various things he sees to one another and calculating thereby the facts of the situation. So he knows where the source is, and he can go to it; but he is deaf, and therefore cannot hear what it says.
 - 13 When male and female are alienated from one another, he keeps going to the source and listening in vain, she wanders about peering, equally in vain, to find the source; frustration and despair on both sides.
 - 14 But when male and female cooperate with one another, then their way is simple. He with his eyes, representing his intellect, leads her to the source. She listens with her ears, representing her intuition, and hears the spoken truth. Then she in her turn, using her touch and any visual signals which he can see and interpret, guides him according to what she now knows, towards their mutual fulfilment.
 - 15 That is a simple and-rather idyllic analogy. But it illustrates a potential basic pattern. The female has the power of intuitive awareness, which is the doorway to fulfilment. But the male, through his power of intellectual analysis, can lead the female into the areas where her awareness will tell her what she needs to know for the door to open. And it is no coincidence that Jehovah is blind and Lucifer is deaf.
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11. 1 And within the individual, the male element, the intellect, can be used to lead the female element, the intuition, into areas of such relevance and significance as to give the intuition the scope it requires for expanding the awareness of the individual.
 - 2 Emotion is essential for awareness, but without thought to guide us, emotion can be indiscriminate, and can take control of US, rather than US being in control of IT. Then it not only does not help our awareness, but it actively blocks it.
 - 3 Thought therefore can lead towards awareness, as well as away from it.
 - 4 Just as when male and female are in conflict and the male is dominant, thought is used to suppress awareness, so when male and female are in harmony and each balances the other, thought can be used to bring about awareness.
 - 5 To be practical; one way in which the male can lead the female towards the realisation of her power of intuitive awareness, is by validating that power; by giving it the recognition which is due to it, by showing the female the extent and nature of her capabilities, by not demanding or expecting that she possess intellectual powers to compare with his own, and of course not using the fact that she does not, to reduce or humiliate her.
 - 6 The male, with his intellect, has the capacity to recognise and understand the female's areas of power, dominance and validity, and also her need for his openness and willingness to respond in order to be

effective in those areas. He has a choice; either to try to prevent her from being effective or to help her to be effective. If he is afraid of her domination of him, or clinging desperately to his domination of her, he tries to prevent her; whereas if he can recognise the potential balance and harmony between them, without overall domination on either side, he can rise above the fear and desperation, and help her.

- 7 The female, with her intuition, has the capacity to recognise and understand the MALE'S areas of power, dominance and validity, and also his need for her contact and validation in order to be effective in those areas. She too has a choice; either to deny his needs or to meet them. If she is intent on driving him down and reducing his strength and confidence, she denies them; whereas if she is intent upon building him up and adding to his strength and confidence, she meets them.
- 8 If the male keeps the female away from her area of dominance, he reduces her power to drive him down, but equally he reduces her power to build him up. If the female deliberately undermines the male's confidence, she prevents him from dominating her, but equally she prevents him from validating her with his response and his outward expression of their relationship.
- 9 So the onus is on both sides. But each has a different and distinct way of helping to bring about a change from conflict to harmony. The male can indicate the female's area of dominance and allow her to lead in that area. The female can be willing to lead the male positively and with validation in that area, and at the same time allow him full scope and leadership in HIS area of dominance.
- 10 If there is love within, there is love without. If the male allows her to, the female can create the love within, and if she is willing to do so, then the male will automatically reflect that love without.
- 11 Such knowledge in the hearts of all mankind would change the face of the whole world.

So be it.

[Signature]

September 1973

ROBERT DE GRH"STON

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TWENTY SIX

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

OMEGA
Tuesday 11 August 1970
revised September 1973

Brethren, As it is,

1. 1 One of the prime functions of The Process is to heal.
 - 2 Everyone who comes within the aura of The Process, or of Processeans, open and willing to receive what we have to give, is healed, to some extent and on some level, by the experience.
 - 3 The words of The Process can heal. The projections, the attitudes, the atmosphere and the activities of The Process can heal. They can heal spiritually, mentally and physically. They can lift the soul, the mind or the body out of its suffering.
 - 4 But however it is done, and on whatever level it manifests, the basis of all our healing is the same; the lifting of guilt.
 - 5 Christ made no differentiation between healing and the forgiveness of sins. 'The first,' He said, 'simply stems from the second'.
 - 6 If a man's sins are forgiven, his guilt is removed. If his guilt is removed, he no longer feels the need to punish himself. If he no longer needs to punish himself, he has no cause to suffer. If he has no cause to suffer, he ceases to suffer. Therefore he is healed.
 - 7 'Forgiveness of sins' is one way of expressing it. Another is 'validation'.
 - 8 Guilt stems from a sense of failure, which means a sense of invalidity. People punish themselves because they feel invalid. This is what is meant by 'sin'. Because of what he does and what he is, what he fails to do and what he fails to be, the way he reacts and the way he behaves, a person feels invalid.
 - 9 The healer validates. He makes the person feel valid instead of invalid.
 - 10 Validation is not a matter simply of saying or doing something. It is the creation of an effect. Whatever we say or do to a person, if he does not FEEL validated or manifest feeling validated, there is no validation. Validation is not a matter of mere words or even deeds, but of EFFECTS. If there is a swing of the pendulum, on any level, spiritual, mental or physical, from negative towards positive, from dissatisfaction towards satisfaction, from pain towards joy, from a 'bad' feeling towards a 'good' feeling, then that is validation. And that is the basis of healing.
 - 11 Sometimes the pendulum has to swing deeper into the negative, before it can move towards the positive. Sometimes there has to be more pain before there can be the beginnings of joy, more 'bad' feeling before rising towards 'good' feeling. This too is healing, as long as the effect is carried through and not left at the negative extreme. The eventual rise to positivity is already inherent in the initial negative direction. Therefore it is validation, because that is the ultimate and overall effect.
2. 1 The effect of validation is created through contact. And whatever form that contact takes, whether words or touch or simply projection, the two basic requirements on the part of the healer are acceptance and penetration.

- 2 Acceptance establishes the validation itself; the positive nature of the contact; the love, and the spirit of giving. When a healer desires to heal someone, he must have an acceptance of who and what that person is, an acceptance of his suffering, and an acceptance of his own capability of channelling the necessary power to lift that suffering, given a positive and receptive response to his efforts.
 - 3 If there is blame, either of the person he intends to heal, or of the sickness, or of the source of the sickness, or of himself, there is no acceptance, and there can be no healing. If there is fear, or horror, or disgust, or non comprehension, or rejection, there is no acceptance, and there can be no healing.
 - 4 A compulsive need to heal, for whatever motive; either a need to prove himself, or to impress someone, or to salve his conscience, or some similar demand on self; also blocks a potential healer's channels. Therefore an acceptance of the fact that ultimately the decision of whether or not the healing is effective is not his, and that if it is not to be, there need be no sense of failure or loss of face, is also essential to the healer. Acceptance of his limitations is as vital to the healer as acceptance of his capabilities.
 - 5 Penetration establishes the depth of the contact. And for healing, contact must be deep in order to reach the sense of invalidity and invert it. The person being healed must feel that the healer can see into the murky depths of his 'invalid' being, and YET validates him.
 - 6 If someone feels that the healer cannot possibly know the full extent of the 'sin' for which he is punishing himself, however positive the contact is, it cannot heal. The validation is rejected, because it is not believed.
 - 7 The healer must KNOW the extent of the sense of failure which a person feels, even better than he knows it himself if possible, and the person must know that he knows it. Again words are not necessary; projections can be enough.
 - 8 Because it is the closest and the most intense form of contact, touch is a powerful means of conveying both acceptance and penetration; which is why 'laying on of hands' is so frequently used as a form of healing. It is also the reason why sexual contact, whilst being the most effective means of harming and destroying, also has the greatest potential for healing. There can be such deep and positive validation in sexual contact, just as there can be such profound INvalidation when it is used destructively.
3. 1 On the side of the person being healed, the one essential requirement is response. This is his responsibility, and thereby establishes the fact that really he heals himself through his response to the contact and the validation offered to him.
 - 2 The healer can send out the most accepting and penetrating positive projections; he can use every means at his disposal calculated to create the effect of validation. But if the person towards whom he directs such contact, is unwilling to receive the effect; if he rejects the contact and the validation for any reason and in any way, then he retains his sense of invalidity, therefore his guilt, therefore his need to punish himself, therefore his suffering. No healing can take place.
 - 3 That is the nature of the Game. Something is required from both sides in order to produce a positive outcome. The healer must validate deep enough to reach the source of the sense of invalidity. The person being healed must accept the validation and respond to it. If there is either an unwillingness to validate on one side, or a reluctance to receive validation on the other, no healing takes place. Remember this when you set out to heal.
4. 1 Sometimes a healer takes the suffering which he has lifted from a person upon himself. The person is relieved, but the healer becomes burdened as a result.

- 2 This happens frequently, and tragically, amongst psychiatrists. It is no coincidence that psychiatrists have an abnormally high rate of suicide in their profession. They take on the problems and the burdens and the neuroses of their patients.
 - 3 Here's an exception - though not a true exception, because of its negative results - to the rule that a compulsive need to heal leads to no healing. People who feel compulsively responsible for other people's suffering, and set themselves the expiation of removing it, have the power to heal in this way.
 - 4 But they cannot reverse the sense of invalidity itself; they cannot truly validate. Because they themselves FEEL the sense of invalidity. But they feel it belongs to THEM rather than the person who is actually carrying it. They feel responsible not only for their own 'sin', but for other people's as well. They agree with a person that he is invalid, but they insist that the invalidity is not his fault but theirs.
 - 5 They lift the guilt, not by lifting the sense of failure, but by lifting the sense of responsibility for the failure and taking it upon themselves. The person continues to feel invalid, but he no longer feels that it is his fault. Therefore he can stop punishing himself. Meanwhile the healer takes the guilt upon himself, and thereby adds to his own self-punishment, and therefore his own suffering.
 - 6 This is an Old Game form of healing. It is not invalid. It requires a high level of responsibility, and a scope far beyond the narrow confines of self. It is a particularly Jehovian form of healing; a powerful and high level form of expiation, which is by no means wasted or worthless.
 - 7 But it is not required in the healing of the New Game.
 - 8 One basic tenet of the New Game, is the ability to recognise and accept the positive aspect of all negative manifestations. When we first began to give recognition to the whole concept of burden-carrying, we sowed the seeds of this ability. Now we have, within The Process, a deep and powerful awareness of the fundamental positivity of even the most negative apperency.
 - 9 This awareness is an essential factor in healing in the New Game. It means that we can penetrate deep down to a person's most abject and desolate sense of invalidity, and SEE ITS POSITIVE ASPECT, and therefore its true validity. It means we can channel the basic Justification of all evil; not a man-created justification laid above the sense of sin to conceal or suppress it, but the GOD-created Justification which underlies all existence, both positive and negative.
 - 10 We have cleared away the candles in hell, and experienced the darkness of the total negativity of the human game. We have felt every part of it; known it, owned it and accepted it. Now we can see the True Light beyond the darkness, and that is the source of the Divine Justification, which makes all things ultimately good.
 - 11 And because we can see that Light, we can truly validate what in human terms seems completely invalid. We can give light where there is only darkness. We can create a sense of positivity where only a sense of negativity exists.
 - 12 THAT is the 'forgiveness of sins', because it eliminates instead of only transferring the sense of invalidity. And that is the healing which those of us who are required to do so, shall channel in the New Game.
5. 1 But not every sick person will be ready to be healed in this way. Not everyone will accept the validation.
- 2 For example, someone who is in a state of blame for his sickness; because he is already resisting the effects of his own self-punishment, he holds it in place by that resistance, against any effort from outside to help him to remove it.
 - 3 Although a person may not realise that by being sick he is punishing himself for his failures to meet his own standards of action and behaviour, he can nevertheless accept his sickness without blaming

it on external forces outside his control, either natural or supernatural; without bewailing his lot, without resenting those who are healthy, without feeling that he has been wronged or treated unfairly. He can accept his sickness as his due, or as 'the luck of the game', or as divine punishment, or as a test of his endurance, or simply as a normal hazard of existence; anything which does not involve blame. Then, as long as he believes, consciously or unconsciously, that he can be healed, he can be healed.

- 4 But a person must be free of blame before he can be free of sickness, just as a healer must be free of blame before he can heal.
- 5 That is why a challenge, for example, is not a good basis on which to attempt healing. Someone who challenges a healer to heal him, does so from a standpoint of rejection, which stems from blame. The healer can then only heal effectively, by first penetrating the rejection, so that the challenge is withdrawn and the arrogance replaced by humility, and THEN validating. The person realises from this that the healer is aware of the negativity from which the arrogance and the challenge and the rejection stem, can see through it, and yet is willing to give contact and validation. Whereas if a challenge is simply MET, in order to prove something on a personal level, there is no validation on either side, and therefore no healing can take place.
- 6 Blame itself is a form of sickness, and if a person can first be healed of blame, then he can be healed of his other ailments.
- 7 Faith is required in the form of knowledge, conscious or unconscious, that he can be healed, and that if it is the right time, he WILL be healed. Just as faith is required by the healer; not a conviction that he will invariably succeed in his attempts to heal, but a confidence that as long as he is himself an open channel, and free of ulterior personal motives, then he will channel the power of healing effectively, whenever and wherever he is required to do so.
- 8 Faith of this kind is not a blind belief in unfailing success, but an innate knowledge of the fundamental rightness of all things, whether positive or negative; a basic confidence in the ultimate fulfilment of all existence. When we have that, we can become direct channels for the most powerful forces of all. And the power of true healing is one of those forces.
- 9 If we have such faith, then we are in tune with the most profound forces of validation, which means we are in tune with Life in its most fundamental form. Therefore we can channel validation and life, whenever and wherever it is needed. We can heal.

So be it.

September 1973

ROBERT DE GRIMSTON

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THE PROCESS

Friday 27 October 1972

CHURCH OF THE FINAL JUDGEMENT

Brethren, As it is,

Several months ago the signs dictated that we move from Canada to the U.S. - California to be precise. The information was that our first job in California was to tackle the patterns in combination.

This meant not simply looking at Jehovahians or Luciferians or Satanists or Christians in isolation, but looking at Jehovahian Christians, Jehovahian Satanists, Luciferian Christians and Luciferian satanists. Because it appears - and logically so - that everyone has both a predominant in-the-mind pattern and a predominant out-of-the-mind pattern.

So, the patterns in combination came under the spotlight, with all Processeans, both in our immediate environment and in Chapters, enacting their particular combinations to the hilt, so that all that HAD to be seen COULD be seen. I know that the pressure on many of you during that period was intense, but as you know from past experience, when the rewards come they more than make up for the pain we have borne.

The knowledge and insights we were given into the patterns, and the more negative compulsions that were broken around them, will all be written down eventually, although the initial benefits are already with all of us.

But - and more immediately - the original information in Canada also said that the second reason for our trip to California was to receive the healing power, which would be given to us there.

Why California?

Who knows? We could speculate, but we don't know. Perhaps one day we will. Although it doesn't matter, because if we demanded to know why we have to do what we have to do, or go where we have to go, we would all be non-starters.

The IMPORTANCE was that we had to go to California to tackle the patterns in combination and to receive for The Process the healing power.

Well, the evidence, although it's early days yet, strongly suggests that we have done both.

The necessity for tackling the patterns becomes clear when we see that the healing power, the magic, the electricity, lies with the out-of-the-mind patterns; with Christ and with Satan, with the Christian and with the Satanist.

But the Sons are the Sons of the Fathers, and without the backing and support of the Fathers, can do little or nothing to express Their power constructively. While there is any conflict between the Sons and the Fathers the power is limited.

And conflict has been there, down through time. The average Christian sees Jehovah and the Jehovahians as ogres - ruthless, domineering and barbaric; something against which the world must be protected. He feels much more at home with Lucifer and the Luciferians, with whose image of sweetness and light he can identify.

The average Jehovahian sees Christ and the Christians as weak-kneed milk-sops, being victims, protecting victims, accepting and turning the other cheek when they should be putting the boot in. He much prefers Satan and the Satanists who are both able and willing to meet and match his aggression rather than making him guilty of it.

The average Luciferian sees Satan and the Satanists as beyond the pale, lacking in ideals, dishonest, low level and cunning; something with which he would prefer not to associate. He chooses to associate much more with Christ and the Christians, who won't challenge his image or bring out what's behind it.

The average Satanist has difficulty comprehending Lucifer and the Luciferians. There's so little there with which he can identify, and so much with which he can't. He usually feels more at home with Jehovah and the Jehovahians, whom he CAN understand and with whom he CAN identify, and who allow him to be much more himself.

Those are just some of the most obvious examples of conflicts between the Fathers and the Sons; the conflicts that restrict the God power, as it manifests in the world.

And as above so below. The more we ourselves are in conflict, either within or with one another, the more introverted we are into our own personal problems or relationships, the less powerful or magnetic or expansive we are in our outward effects.

So we started with the patterns, and midway, when we saw that progress was being made, we took a look at some healers, both live and on film.

The most outstanding by far is Kathryn Kuhlman; known in the U.S. as "the greatest healer since Christ." Her pattern is Luciferian Satanic, and the keynote of her 'miracle services', held in packed auditoriums all over the country, is DRAMA. Laughing, crying, dancing, singing, wailing, moaning, preaching - and healing. People are healed wherever they happen to be sitting or standing or lying in that auditorium.

Her performance is stupendous; apparently spontaneous, but in fact highly - and brilliantly - calculated over twenty odd years of trial and error and hard hard work of finding out what is the best method for HER to channel the power that comes through her.

She is magnetic and hypnotic, and looks quite off her head a good deal of the time!

And her effects?

The blind see, the deaf hear and the lame walk. She channels a power that heals goiters, cures cancers and can bring the dying back to life.

A spectacular Satanic performance, backed to the hilt by Lucifer, and showing us something of what is possible when these two work in unison.

The only other healer of equal magnitude to Kathryn Kuhlman seems to be Harry Edwards, the Englishman, who is known in Britain as - yes - "the greatest healer since Christ."

But although the magnitude of the power that comes through them both is equal, the EXPRESSION of that power puts them at opposite ends of the Universe.

Harry Edwards's pattern is Jehovahian Christian. So that what he expresses as a healer is the Christ power, again backed up by Jehovah, and creating effects that leave people gasping in wonderment.

A few of us watched him several years ago in a standing-room-only session at the enormous Albert Hall in London England.

His keynote is serenity; nothing explosive or exhibitionistic about his performance. He's an immensely dignified man, a quiet powerful presence that somehow manages to encompass a vast auditorium like the Albert Hall.

Although he talks very quietly, he projects strength and intensity. He has a compassion that makes people feel very safe in his presence.

And of course he's magnetic, and rivets everyone's attention on him. You could hear a pin drop in that hall. It felt sometimes as though the entire assembly was collectively holding its breath, waiting for his next miracle.

Again his technique is different from Kuhlman's. People are brought to him individually. If they can make it up to platform under their own steam, fine. If they're too crippled or too sick or too weak, they are brought to him, and he heals them one by one by one.

So, two of the greatest healers in the world today, spanning the universe of healing from end to end. So very different, channelling power from two such different sources, and yet producing exactly the same effects; making sick suffering people whole again, and not simply by healing their bodies, because much more than that seems to happen. The spirit and the soul are also touched, so that the being begins to know GOD again.

The Kuhlman's and the Edwards's are in the world at this time to show anybody who cares to know it, that GOD is not dead. And they're here to show US something of what is possible when the patterns work together, in cooperation, instead of striving against one another in conflict.

They're here to show us the level of healing that we must first of all strive towards, and then go beyond. Because neither Harry Edwards nor Kathryn Kuhlman is given the capacity to heal everyone who comes to them to be healed. They can only do what they are given the magic to do at any point in time. But the prophecies for The Process indicate that one day we will go beyond this limitation placed on them.

But remember, we shall only be given as much power as we can take responsibility for at any given moment. And responsibility in those terms means good intentions, positive intentions towards everything - as opposed to negative intentions towards anything.

It means being in control of negativity as opposed to in any way being controlled BY negativity, in thoughts, attitudes, feelings, ideas, ideals and decisions.

But that very fine state of affairs being a little way in the future, let us begin with where we are now, and with what we've been given now.

To start with, The Process is not about to book auditoriums in all major cities, and announce to the world that PROCESSEANS are the greatest healers since Christ. Nor will we in any way leave ourselves open to failure by telling people that we're going to heal them.

Instead, let's simply do more precisely what we've been doing all along, but using with precision the added power we've been given.

We all know that Processeans are healers. So many people are being healed by The Process all the time. But it all just 'sort of happens'. NOW, let us direct it.

The healing POWER is nothing more nor less than AN ELECTRICAL FORCE. It can work at any distance. It can work very immediately by the laying on of hands. It can work simply by being within the sick person's electrical force field. It can work on someone in the next room, three blocks away, thirty miles away, or with people on the other side of the world.

Physically, this electrical energy is no different from the power generated by a small battery or a generator or a massive condensor or a thunderstorm. But its source, and the mysterious way in which it manifests, is beyond the understanding of any scientist.

It's the same power as the power of prayer, which goes out on its own astral wavelength from the healer, who is 'plugged in' to the source, and is received by the sick person. At that point the healing, whether of mind, body or soul, can begin. Sometimes it's

instantaneous - when the power 'hits' the person and produces extreme reactions like keeling over, getting very hot and shaking like a leaf, or wanting to jump up and down and sing and dance.

Guess who's power THAT is in action!

The usual reactions to instant healing with the CHRIST power are much softer, with gentle weeping, a faraway look in the eye, arms upraised to heaven praising the Lord and an instant religious mission to convert the world!

But often healing BEGINS with the first contact, whether by laying on of hands, by prayer, or by any of the techniques between these two extremes. The power, instead of 'hitting', SEEPS through to the being, and begins its healing work, taking days or weeks or even months, depending on the speed of the seepage, to complete it. But, with the initial contact, the healing has BEGUN.

Now all of us will have our own built in variations on the healing theme. Some of us will work best by touching, others by not touching, some by being in the immediate aura of the person, some not. Some will work best in large auditoriums, some in small intimate groups, some individually.

Our own instincts will guide us towards what are the most effective techniques for us, as with time and progress we become more aware of ourselves as channels for the power.

But whichever method is most effective for each of us individually, all of us can begin with healing prayer. And start all healing or healing sessions, whether of an individual, a series of individuals, or of a group, or a series of groups, by 'plugging in' to the source.

This means saying either silently or aloud, depending on the appropriateness of the circumstances:
"Jehovah, Lucifer, Satan, Christ, in Your Names and by Your Grace, let the burdens of sickness and negativity be lifted from X (name the person or creature or group), and let the blessings of good health and positivity be his (hers or theirs)."

Learn this invocation to the Gods, so that you can repeat it unthinkingly. Don't use it aloud publicly with non-Processesans. Keep it as a purely Process link with our sources.

And use it at any time and in any situation. The Gods are always there for us whenever we need Them, as we are always there for Them whenever They need us.

Also remember, don't wait until people are falling down sick before healing them. Misery, depression, negativity and fear are sicknesses just as surely as diabetes, polio, epilepsy or cancer. And send out a constant stream of thanks and validation for Their response to our prayers, as well as specific expressions of appreciation when particular healings take place.

It's not necessary that the people we heal should know consciously where the healing is coming from. They WILL know on the level that is important; the level that knows GOD, and in which faith resides. And everyone has faith and knows GOD on SOME level, regardless of what he may profess outwardly.

So begin Healing, consciously and methodically. I know that some of you HAVE been healing in those terms just lately, sensing the arrival of this message - and just to show how good you pick-up is! (We can't keep much from you, can we?) And have you noticed how POWERFUL even your positivities have been lately?

For those of you with a strong instinct to lay on hands, do so. But, unless you are very confident that the time is right and that you're being guided, don't get across: "I am healing you" or even "They are healing you through me". Instead, invoke the Gods silently, touch the person and say: "You will get well". If they want to know how you know this, simply say something like, "I

feel it strongly. I just know it." or "The knowledge has been given to me." Always say these things with quiet conviction, looking directly into the person's eyes, which will strengthen the electrical force and the positive suggestion you are putting into the being.

And something else, always validate the medical profession in all its various branches. Validate ALL healers and types of healing and efforts to heal. For unless we do, our own healing will be invalidated and invalid.

On the other hand, never accept the prognosis that someone's disease is terminal or incurable or that he is 'beyond hope'. These are medical labels, and many branches of the medical profession depend solely on pills, drugs, potions, lotions and surgery. That is a limitation.

Channelling the healing power direct, we are subject to no such limitation. With medicine certain things are possible. 'With GOD all things are possible'.

So begin to heal in the Names of the Gods. And remember, as you heal so shall you be healed.

So be it.

27 October 1972

ROBERT DE GRIMSTON
THE OMEGA

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BI 27

AREAS OF MAXIMUM COMPULSION

THE PROCESS

OMEGA

CHURCH OF THE FINAL JUDGEMENT

Tuesday 3rd November 1970

Brethren, As it is,

1. 1 One: Each of us has a particular 'area' in which he feels responsible for everything which happens, both success and failure, positive and negative, not only to him but to everyone else as well. Each of us feels that HE has complete choice and control in his area.
- 2 Two: At the same time each of us is one hundred percent compulsive in this area, and therefore also feels that he has NO choice and NO control in it whatever. A characteristic Process paradox!
- 3 Three: Because we are still on the negative side of the Game and living in a death-oriented world, there is a predominance of failure in all our areas.
- 4 Four: Because we feel completely responsible for all our failure in our areas, and at the same time helpless to do anything about it, which is how the paradox manifests, each of us is a complete victim in his own area.
- 5 Five: Because we are so heavily compulsive, feel so responsible and at the same time so helpless, in our areas, we blame, demand, justify, defend ourselves, reject everything told to us, are

blind, stupid and illogical, and feel paranoid, whenever the subject of our personal area, or anything concerning it, arises. We may, like good children, sometimes do all of these quite silently and unobtrusively, but we do them nevertheless. They are instinctive.

- 6 Six: Because of our intensely irresponsible and victimish attitudes in our areas; we make not only ourselves but everyone else suffer through them. We inflict our helplessness on those around us - whoever is vulnerable to it, and that means all of us to some extent as long as we continue to be victimish in our own areas.
- 7 Seven: Individual areas cover a wide territory. They can be abstract concepts, such as Blame, Contact, Failure, Love, or more tangible elements such as Money, Health, Sex, Food, Children. And each has both a positive and negative aspect. Failure for example is really the area of Success and Failure, and Money is really the area of Wealth and Poverty or perhaps Solvency and Insolvency!
- 8 Eight: The extent of our victimishness and paranoia in our own areas is chronic. Basically, unconsciously - though sometimes the awareness of it creeps into the outer consciousness - we feel completely responsible in our areas. At the same time we see and feel a predominance of failure. We strive desperately for success, but we are on the negative side of the Game, so the counter-intention in favor of failure is stronger. So failure piles up despite all our efforts. Result; a sense of complete helplessness.
- 9 Consequently we are unwilling to acknowledge the responsibility we feel. We either try to justify the negative aspect of our areas out of existence, and when that is not possible even as an illusion and the failure is inescapable, we blame it on someone or something else - very often, as the desperation grows,

EVERYone and EVERYthing else. Paranoia. We feel that everyone is out to get us in our personal areas; circumstances are against us, fate is hostile to us. We feel helpless. We have done everything possible. It's THEIR fault. And any criticisms, suggestions, help, even discussion of our areas, whether directed to us or not, comes across as a personal invalidation.

10 Nine: The effect on those around us is equally chronic. We draw them into our network of paranoid and victimish agreements. They BELIEVE us. They BELIEVE that we are helpless and ill-treated, and that really it's all THEIR fault. THEY feel guilty about OUR sense of failure in OUR areas! They feel equally guilty for their own success in those areas. THEY begin to feel personally responsible for OUR own sense of failure. (This is not an awareness of communal responsibility; nothing so high level; it is a distortion of individual responsibility based on compulsive identification). They feel unable to talk to us about it; they feel sorry for us; they help us to justify and blame, and are afraid of hurting our feelings. Or else they shy away from their sense of responsibility, which is no less real to them for being based on identification, and start piling blame on OUR heads.

11 Ten: The end result is that all of us are either justifying one another and thereby helping one another to avoid the responsibilities which we feel in our particular areas, or blaming one another and thereby forcing us to resist those responsibilities. (When we blame someone; if he is vulnerable, then his automatic reaction is to resist whatever it is we are trying to push at him with a force equal and opposite to the force of our blame). Either way we perpetuate the compulsive failure pattern and the predominance of the negative sides of all our areas.

12 Eleven: Although, because of our sense of helplessness, we

deny either the failure or responsibility for the failure in our areas, we are still very much aware, usually unconsciously, of both the extent of our basic sense of choice and control and the extent to which we currently use it to maintain failure and the negative side. Therefore, to offset the guilt we feel for this activity, we instinctively demand both acknowledgement of AND credit for all the successes in our areas, all the manifestations of the positive side. We are usually quite unconscious of this as well, but it manifests in resentment or similar reactions when someone else is successful or receives credit for success in our areas.

- 13 Twelve: We are particularly subject to negativity, failure and a sense of failure in our own areas, because in our terms it is we who have sent the predominance of negativity out - and therefore, by the Universal Law, we must receive it back. This means that our projections of failure in our own areas are so strong that even when success manifests outside ourselves we are unlikely to be associated with it, far less receive any credit for it. It is much more likely to be regarded as happening IN SPITE of us, particularly if those around us have latched onto the general pattern of our effects in the area. So ironically we tend to get all the blame when things go wrong in our areas and none of the credit when things go right! An effect which, needless to say, we bring about quite deliberately upon ourselves! So our sense of failure in our areas simply continues to increase, even on success!

- 14 Thirteen: Our areas are areas of maximum compulsion, because they contain a sense of complete choice, control and responsibility on one side of the conflict, opposed by an equally extreme sense of complete helplessness, choicelessness and non-responsibility on the other side.

2. 1 Fourteen: On the surface of each area of maximum compulsion, is the 'key' to the area.
- 2 Fifteen: The key is no less compulsive than the entire area; but it is vastly less basic and less far-reaching. Whereas the area is a huge concept, embracing a great deal of territory, and either abstract and therefore intangible, like Blame, or large enough in scope to be way outside our conscious control, like Money, the key on the other hand is immediate, simple, tangible, and apparently controllable. It is a straightforward action or non-action over which, with a certain amount of will power, we seem to have conscious and immediate control.
- 3 Sixteen: The key need not have, on the surface, a direct and obvious relationship to the area. It does relate very precisely, but it may be necessary to provide some links in order to appreciate the relationship. For example, the area could be Health and the key "smoking". The link is the fact that cigarettes are now a universal symbol of ill health (the negative aspect of the area) or a danger to good health, therefore they represent failure in the area. (In this example you can also see the vast difference in scope and tangibility between the area and the key.) Some relationships between areas and keys may be even more subtle than this.
- 4 Seventeen: The key is something we feel we should stop doing rather than start doing, and it is something which in some way is the key representative of failure in the area. For example an area of Blame and a key of 'loss of temper'. Loss of temper is the key surface representative of failure in the area of Blame, (which is blame itself, no blame or freedom from blame or some similar concept, being success in the area). Loss of temper is the outward manifestation which - to the person concerned

- most clearly and intensely stands for blame, signifies blame and most important, causes and propagates blame. Cigarette smoking, in the same way, is the outward manifestation which stands for, signifies, causes and propagates ill health.

5 Eighteen: The key is the tip of the iceberg which represents the whole area. The whole iceberg is (say) 'blame and no blame', the key is 'loss of temper and no loss of temper'. One is basic, the other is immediate, but both are part of the same solid mass of ice. Both are equally compulsive.

6 Nineteen: As long as we do not fully accept the compulsiveness of the key we shall NOT be able to stop doing it. The nature of a compulsion is that IT controls US, from below, we do not control it from above. And the only way to eliminate a compulsion is to validate it, which means a complete acceptance and acknowledgement of its nature and the extent of its power. Therefore as long as we feel we can beat it by resisting it, that WE can control IT, then it will continue in existence and therefore continue to control us.

7 Twenty: Enactment of the key gives us - or seems to us to give us failure in our particular area. Loss of temper, if that is our key, fixes us in a downward spiral of blame and therefore gives us failure in the area of Blame. Cigarette smoking, if that is our key, makes us sick and therefore gives us failure in the area of Health. But it is NOT the action itself that gives us failure, it's the compulsion behind the action. We use the key to give us failure in the overall area. And if we lift the compulsion; a) we can enact or not enact the key at will, without either craving or resistance (we can smoke or not smoke, lose our temper or control it, with outwardly conscious choice), and b) if we do enact the key - from choice rather than compulsion - it does not give us failure or a sense of failure in our area.

(Smoking does not make us sick, or losing our temper does not fix us in a pattern of blame.)

- 8 Twenty one: As long as the compulsion is there, we may have some limited success in holding the key at bay for a while, of shunning its temptations, but it will have its by hook or by crook in a shamingly short time! There comes a moment when no moral, ethical, survival, logical, expiational, rational; or any other consideration is able to prevent it. Our so called 'control' is nothing more than resistance, and the outcome is inevitable.
- 9 Twenty two: Also, as long as the compulsion is there, we may have some limited success in straining above the manifestation of failure which comes from enacting the key. (Medication for example might temporarily tackle a physical type of failure, like ill health; whilst justification might temporarily tackle a spiritual type of failure like a cycle of blame). But again that too will have its way. Resistance lasts just so long, and is successful up to a point. But we are just as subject to failure in our area through the enactment of the key, as we are to the enactment of the key itself.
- 10 As long as the compulsion is there, we cannot escape either the key or the failure or sense of failure which it gives us. And as long as we think we CAN escape one or another of them, the compulsion continues to be there.
- 11 Twenty three: The two predominant feelings in relation to the key, whilst the compulsion continues to be there, are a) helplessness (in being able to control it) and b) failure (as a result of not controlling it). These are the two essential ingredients of victimishness; a sense of helplessness and a sense of failure. A victim is a helpless failure

- in his own terms and in his own view.

- 12 Twenty four: As long as our keys continue to be compulsive, our areas also continue to be compulsive. We continue to be victims in relation to our keys, and we continue to be victims in relation to our areas.
- 13 Twenty five: The secret, as always, is acceptance. A complete recognition and acknowledgement, without protest, of the area, the key, and the full extent of the power of both of them over our outer consciousness. A beginning would be a recognition and acknowledgement of the fact that consciously we are unable to avoid either enacting the key or the failure or the sense of failure which such an enactment carries with it.
- 14 Twenty six: This leads to the other side of the coin - or paradox. Having seen the extent of our non-responsibility we can now begin to look at the extent of our responsibility. A complete recognition and acknowledgement, without protest, of the area, the key, and the full extent of our INNER consciousness's power over both of them.
- 15 Twenty seven: The extent of our outward powerlessness is the measure of our inward power. The body's weakness is the soul's strength, just as the body's strength is the soul's weakness.
- 16 Twenty eight: When we have accepted both our outer weakness, and our inner strength (a much harder task than the reverse) we are ready for the burden of our areas of maximum compulsion to be lifted from us.

3. 1 Areas and Keys. The Luciferian equivalent of Compulsions Analysis.

And one major difference is that compulsive areas and keys are something which we carry and enact for one another, not just for ourselves, and we are aware of this. For example, both you and I know that my progress in my area is as important to you as it is to me, and we also know that your progress in your area is as important to me as it is to you.

2 Attached to this letter are some notes on finding and investigating individual areas and keys. When you have read them you will be ready to begin on your own, together in groups, not in isolation. Use your feelings, your instincts, your attitudes, your reactions, your interests, your thoughts, and your responses, both positive and negative (mainly the latter!) to indicate the directions of your own personal areas and keys. Under supervision, use your levels.

3 But the most important thing of all is: use one another. Express what you feel in your areas, what you want, what you don't want, what you like, what you don't like, what you believe, what you worry about, what you care about, what you hope for. Make contact. Talk and listen. You will find relief in the talking and fascination in the listening.

4 And when you find your keys, test them, test yourself with them. And talk about them as well.

5 Apart from everything else, both areas and keys - particularly keys - can be the source of endless hilarity. So enjoy yourselves. It's work because it's another step forward in the Game, but it usually feels more like play. Anyway, what's the difference?

So be it.

[Signature Robert De Grimston]

OMEGA

ROBERT DE GRIMSTON

3 November 1970

NOTES ON FINDING AND INVESTIGATING INDIVIDUAL AREAS AND KEYS

4. 1 One: Each of should find out as much as possible for HIMSELF around his area. We are dealing with very basic areas of responsibility here, therefore the more responsibility that can be taken by each individual for investigating his own area the better, and also the greater the likelihood of real ownership. For this reason, when it comes to areas and keys we are not being allowed to use subliminal contact. The signs point to each of us getting as much as possible around them on his own.
- 2 Two: Each of us MUST find his own key. This is the outward tangible manifestation, and therefore the point where personal ownership and responsibility are most essential.
- 3 Three: Both the area and the key, when found, are quite unmistakably 'right', and fit the individual to his own and everyone else's satisfaction - a somewhat painful and sometimes embarrassing satisfaction on his part!
- 4 Four: Areas cover a wide territory. Keys are simple and immediately tangible, in terms of individuals being apparently capable - on a physical level - of switching them on or off.

- 5 Five: Keys usually take the form of something we do to propagate the negative aspect of our areas, and seemingly must therefore stop doing in order to promote the positive aspect. It won't be something to stop feeling, that is too intangible; but it could be something to stop saying or expressing, that is at least apparently within the grasp of the outer consciousness. It could even be something to which we should stop giving credence, such as an attitude of blame in a particular area or a particular kind of justification.
- 6 Six: Our areas are recognisable by certain symptoms.
- 7 a) We feel guilty when failure manifests in our area, even if the failure is not directly connected with us.
- 8 b) We feel particularly defensive when our area is under discussion, especially but not exclusively when the discussion is in terms of failure.
- 9 c) We feel victimised in our areas; that people and circumstances are against us.
- 10 d) We feel helpless and out of control when things go wrong in our area, and if anyone suggests that we could or should do something to put them right, we feel even more helpless, and victimised as well. ("There's nothing I can do about it." "I've tried everything.")
- 11 e) We blame, justify and protest in relation to our area more than any other.
- 12 f) Depending on how 'tough' we are, other people tend either to protect us in our area, going into agreement with our own self-protection, or to blame us, in agreement with our own sense of responsibility and self-blame. Either way THEY

become victimised by our performance.

- 13 Seven: Our keys are also recognisable by certain symptoms.
- 14 a) The negative 'doing' side manifests as a distinct craving.
- 15 b) The positive 'not doing' side requires will-power to put into effect.
- 16 c) we have a strong need to justify the craving; and, particularly when we ourselves or anyone else questions the validity of it, the justifications are trotted out to keep the encroaching sense of guilt at bay. "I like doing it, so it must be right." "It's good for me." "I can't help it." "It's logical." "I'm just channelling." "Nobody understands." "It's not time to stop doing it yet." (That's when the sense of INvalidity is getting particularly heavy and close!) "It's good for them." "I'm testing." "I'm picking it up from them." "They deserve it." "As it is . . ." "It would be wrong to suppress it." "I'd go mad if I didn't do it." Etc. Every one of these may be quite accurate and relevant, but it does not alter the fact that we are using them as justifications for our craving.
- 17 Eight: When you think you have found your key, test it. If you have little or no difficulty in not doing it, then it is not compulsive and therefore not your key. If doing it does not give you or lead you into a heavy sense of failure in your area, then it is not your key. If on the other hand considerable will-power is required to stop doing it, and eventually it 'gets' you anyway, and if the outcome of doing it is almost invariably a heavy sense of failure in your area, then it probably is your key. Don't feel embarrassed because it's so small and apparently insignificant and yet appears to have complete power over you. Well, feel embarrassed if you want to, but remember, that's the way it is. The tip of the iceberg may be very small and

puny looking, but it's an inseparable part of something very large.

- 18 Nine: Another test for the key is if you start trying to come up with substitutes for it in order to sublimate the craving. By all means do so, but at the same time recognise another sign of its compulsiveness. It's desperately looking for a way around your resistance. For example: "Perhaps it's all right if I only lose my temper with myself and not with other people." And: "Perhaps if I smoke health cigarettes I'll be all right." It's amazing how even the most solid tangible and unequivocal activity can become completely indefinite when we are looking for ways around it! But it doesn't work, because if it IS an effective substitute i.e. it satisfies the craving, then it will produce the failure or sense of failure to the EXTENT that it satisfies the craving. And if it's not an effective substitute, you may avoid the failure temporarily but you will end up as frustrated as ever.
- 19 This is part of the nature of compulsion. It's not the activity which brings the failure or sense of failure. One person can smoke like a chimney and not get sick, whilst another cannot smoke at all without succumbing - with varying degrees of negative consequence between these two extremes. One person can feel rotten every time he gives way to loss of temper, collapsing straight into a blame spiral, whilst another can do it with scarcely any ill effects at all. (None of us is altogether free of the negative effects of any key or area, as we are all parts of one another, but we can be relatively free of those furthest in nature from our own.)
- 20 So it's not the activity itself which produces the ill effects, it's the compulsion which we carry BEHIND the activity. And that compulsion, by its very nature, gives us only two

alternatives; frustration if we resist it, failure if we do not. If we fight the urge to do whatever it is, if our intention is to resist it, then the pressure of the deeper counter-intention nags at our outer consciousness from below and gives us frustration. If we submit to the urge, then the even deeper counter-counter-intention, from which the intention derives its existence, punishes our inner consciousness also from below and gives us failure or a sense of failure.

- 21 The craving for drugs is a perfect example of this pattern thrown into intense relief. Look at the extent of frustration which results from enacting an intention to drop the habit, and on the other side the extent of failure which results from submitting to the power of the counter-intention to indulge it.
- 22 But although the search for substitutes solves nothing (drugs again are a good example, where if the substitute does no harm it gives no satisfaction either) it is nevertheless an inevitable pattern in relation to the key. It is part of the compulsion.

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THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

OMEGA
Wednesday 6 January 1971

Brethren, As it is,

1. 1 It's easy to say: 'This is what to do when negativity strikes', 'This is what action to take when things seem to go wrong', 'This is the answer to failure', 'This is the way to prevent conflict', 'This is how to rise above a sense of loss'. But there is one kind of problem, one kind of negativity, one kind of failure, which by its very nature precludes any positive response to such advice. It is proof against advice, encouragement and information - any contact, for that matter, on a conscious level.
- 2 The problem is 'chronic depression'.
- 3 Current depression, which is brought about by creating a particular situation that is destructive towards self, can be eliminated by uncreating that situation, or by rising above its inflictions or deprivations. Current depression is itself superficial and tangible, being related directly to superficial and tangible events. The basic need to experience it may be fundamental, but the experience itself has an immediate superficial cause.
- 4 Chronic depression is something entirely different. We may TRY to relate it to particular events and circumstances, but we find that uncreating those events and circumstances produces no change. Rising above them also produces no change. Because not only the basic causes, but even the immediate causes, are not without but within.
- 5 Chronic depression, for those who suffer from it - and human beings are finding it more and more prevalent amongst them - sits inexorably and with a crushing weight upon their vitality, their incentive, their will-power, their energy, their drive, their purpose and their life force. All intensity deserts them, except the intensity of their depressive state, which is an exclusively dragging-down force. They become will-less, energy-less, purpose-less, and life-less. They are in a state of conscious death. The body is alive, the mind is alive, but the spirit seems to be dead.
- 6 So whatever advice they may be given, however valid and effective; whatever solutions they may have to the problem, it makes no difference, because they have no incentive to put them into effect. They beg the question. Because the question is: 'What for?'

2. 1 In order to put a solution into operation, we must have some sense of purpose in doing so, some kind of emotional drive, some kind of incentive which gives us the mental and physical energy, the motive power, to make the necessary moves. This must be there, even if the requirement is simply to look at something, to become aware of something, to order our outer consciousness in such a way as to view a particular significant reality. Even that takes incentive, especially if it's a none too pleasant reality, such a something not very nice about ourselves.
- 2 To every problem, there is always a solution - UNLESS PART OF THE PROBLEM IS A LACK OF THE NECESSARY MOTIVE POWER TO PUT THE SOLUTION INTO EFFECT.
- 3 If we wish to receive, we must give. That is a solution.
- 4 If we wish to be free of evil, we must bring out the evil in ourselves and examine it and finally accept it. That is a solution.
- 5 If we wish to overcome our fear of something, we must allow it in, instead of running away from it. That is a solution.
- 6 If we wish to be positive, we must accept and then rise above the negative aspects of a situation. That is a solution.
- 7 If we wish to rise above the negative aspects of a situation, we must discover the basic validity of that situation. That is a solution.
- 8 If we wish to resolve our conflicts with one another, we must take responsibility for our dissatisfactions, instead of blaming them on one another. That is a solution.
- 9 If we wish to be loved, we must love. If we wish to be happy, we must help others to be happy. If we wish to be validated, we must validate. If we desire security, we must give security. If we seek response, we must respond. If we desire satisfaction, we must give satisfaction.
- 10 All solutions. All valid and effective - as solutions. They work. But if we have no impetus to put such solutions into effect, they are meaningless.
- 11 If we have no real desire to receive, why should we trouble to give? If we feel no inclinations to free ourselves of evil, why should we suffer the discomfort of bringing out the evil in ourselves and examining it? If we are resigned to living with our fear of something - as long as it does not come too close - and have no incentive overcome it, why should we intensify it and give ourselves even greater agony by LETTING it come close? If we have no wish to be positive, why should we make the effort to rise above the negative aspects of a situation? And if we have no urge to rise above the negative aspects, what will inspire us to look for the basic validity? If we do not much care whether we live in conflict or harmony with those around us, as long as we have as little contact with them as possible, why should we push ourselves into taking responsibility? And if we are fairly indifferent to love, happiness, validation, security, response

and satisfaction, why should we bother to give these things to others?

- 12 And even if we do, to some extent, desire these things, what if we lack the necessary impetus, the necessary urge to do what is required to attain them? Its no good someone telling us the direction in which to go, if we have no motive power to go there.
 - 13 Disbelief in the effectiveness of the solutions is a different problem altogether, and not what we are concerned with here. Here the problem is not that we are outwardly sceptical of the validity of the advice; it's that we cannot bring ourselves to care enough for the results of following it, for the outcome of putting the solutions into operation - and not because we are above caring, but because we are beneath it. Or if we do care, it is such limp, inactive, negative caring, that despite a knowledge in the outer consciousness that the solutions will give us what we want, we still lack the will-power and the urgency to take the necessary steps.
 - 14 Without drive, without energy, without a sense of urgency, without desire, we cannot care enough to take the most valuable advice in the world, however clearly we may consciously recognise and agree with its validity.
 - 15 So there is no workable solution to the problem of chronic depression - at least none in the form that we know solutions in The Process, none that require drive and incentive to put them into operation, which is a major part of what gives them their validity.
 - 16 There are solutions which require no such drive; medical drugs for example. They demand no effort of the will whatever. Quite the reverse; once they have been taken, it is often will-power which is needed to STOP taking them in steadily increasing quantities. And besides, they only wash away the superficial symptoms and effects for a brief space of time. Then the depression returns, well fortified by its period in hibernation.
 - 17 And just as the energy and will-power required to put basic solutions into operation contribute greatly to their validity, so the lack of requirement of either energy or will-power for putting superficial solutions into effect, on its own goes a long way to precluding THEIR validity. Even if they did NOT undermine our physical health, medical drugs of this kind could give us no real relief from depression. Because they PANDER to our lack of incentive ad debilitation, which is scarcely calculated to change it. They are part of a push-button world of swift and effortless solutions to all problems; a world which rewards indolence and thereby propagates it; a world which eliminates, as far as it can, all spiritual and physical challenge, and thereby fosters a state of listless apathy, in both directions.
3. 1 So, basic solutions to chronic depression are useless, because the problem itself precludes their use. And superficial solutions are useless, primarily because they pander to the problem and thereby aggravate it. (No one is more chronically depressed than

the person who has tried, or is trying, to drive away his depression with pills or injections.)

- 2 Solutions therefore are 'out'. Something else is required. But that begs the question, because it implies the need for a NEW solution!
- 3 Even awareness, which is the key factor in all basic solutions, is useless. Because to be effective, knowledge must be absorbed. And this requires work; mental work, spiritual work; opening up the mind to draw the knowledge into the soul, where it can meet and reactivate the innate knowledge which the soul contains - or rather channels - and transform it into a conscious intuitive reality; something we FEEL as well as something we know; something which inspires us as well as something which simply informs us. But if our instinctive attitude to knowledge, whether it's the basic nature and significance of a specific situation, or whether it's an aspect of a universal truth, is 'So what?' or 'Who cares?' - regardless of any facades of virtuous acceptance! - then where is the incentive to receive that knowledge, so that it moves and evolves from being an intellectual reality to becoming a deeply felt intuitive reality? Not there. So the knowledge remains on the surface; powerless, unusable, wasted. It is dismissed even from the outer consciousness, because there is no desire to take it in, and feed it, through the inner consciousness - circumventing any negative compulsive agreements which might reject it - to the soul, where it would take root and produce a change for the better.
- 4 No. There is no way of solving the problem of chronic depression.
- 5 When we have drive, interest, incentive, will-power, vitality, a sense of purpose, desire and ambition, all conscious and all strongly felt, then there are things we can do, moves we can make.
- 6 We can learn the laws of the Universe, and make efforts to live by them for our own and one another's benefit. We can fail, and then try again, or take a new line of approach. We can fall down and rise again. We can go wrong by our own standards, and then set ourselves right again. We have not only a KNOWLEDGE of our own choice and responsibility, but a SENSE of it as well; a FEELING of it. And we have a desire and a need to create effects as well as receiving them, to mould our own fate, to arrange and then change our own circumstances. The drive from within manifests without.
- 7 But when there is little or no drive from within; when we have no interest, no incentive, no willpower, no vitality, no sense of purpose, no desire or ambition in the outer consciousness, then whether or not there are things we can do and moves we can make, is irrelevant. We lack the motive power to do any meaningful things or make any meaningful moves. We want only to slide into the decline of least resistance and least suffering. We have pain of a kind, perhaps, but we lack the necessary sense of urgency which could drive us towards a valid elimination of that pain. We wish the pain would go away - we care that much at least - but we lack the mental, physical and spiritual energy re-

quired to put a valid and lasting solution to its removal into operation.

- 8 We may have learned the solutions in the past with our outer consciousness. We may know all the answers th our thoughts. We may be convinced from previous experience of their validity. But we say to ourselves: 'I know what SHOULD do, but I have not the slightest inclination to do it!' We have no WISH to come UP out of our suffering. Instead we choose to slide down underneath it.
 - 9 'Down' instead of 'up'; a wish to escape, but to go under instead of over, beneath instead of above; not because beneath is necessarily preferable to above - there are moments when we would dearly love to be 'above it all' - but we simply do not have the necessary drive, energy, will-power, incentive, vitality, impetus, dynamism or inspiration to get us there.
 - 10 At the very bottom of this pattern, we actually want to die - or rather to be dead, without the trouble or the possible pain of making the transition. And despite the trouble and the pain, some of us do just that, frequently with an overdose of the thing that was originally prescribed for us as a solution to the symptoms of our chronic depression - to counteract what the experts may have diagnosed as no more than a 'chemical imbalance'.
4. 1 Down instead of up. Down into death as opposed to up into life. A definite pattern emerges. Two alternative ways out; but only one is currently available. due to a lack of some kind of power; the power required to put a life-orientated solution to a problem into effect.
- 2 What kind of power?
 - 3 A power from within; an emotional power; an urgency. What else could it be but the power of the soul? The basic primeval spiritual drive; the soul energy; the fundamental motive force; the will to live, to exist, to survive; the spark of intensity; the creative principle; the core of life; the pure energy contained within the soul.
 - 4 The choice is up or down; but without the power of the soul to counteract the inexorable force of gravity, there is no choice, only one way; down.
 - 5 Is it the triumph of the lower aspect of Satan? Has the body succeeded in negating the soul? Or is it the triumph of the higher aspect? Has the soul perhaps succeeded in rejecting the body?
 - 6 It's both. What matters is not that one has triumphed over the other, but that Satan Himself has triumphed - AS THE SEPARATOR.
 - 7 The soul no longer drives the body, which now exists almost entirely on stored up mental and physical energy to keep itself materially alive - for a while. To all intents and purposes - literally - it is soulless; not because the soul is absent - it is very much there, trapped securely within the con◆nes of the

body - but because the power of the soul is not being channelled through the body or the outer consciousness. It is dormant, gazing blankly and ineffectually through the eyes.

- 8 The separation is almost complete.
 - 9 The person in a state of chronic depression has sunk below the conflicts of the mind. He still feels their effects - though with decreasing intensity as he sinks deeper into apathy and closer to actual death - but he no longer has a direct control of them. The motive power, the vitality, needed to exert such control, is damned up inside him, unable or unwilling to manifest.
 - 10 And so often, this particular triumph of the Adversary, like those of physical excess and degradation, are preceded by a Luciferian trap.
 - 11 The Luciferian propensity for comfort and luxury, for self-indulgence and self-gratification, can lead the unwary swiftly and easily into Satanic self-destruction through excess and over-indulgence. But just as swiftly and just as easily, the Luciferian love of carefree ease and unburdened tranquility, can carry the unwary down a slippery slope of indolence, listlessness, purposelessness and futility; into a state of chronic depression.
 - 12 Just as the person who does no physical work, eventually loses his physical strength, so the person who does no spiritual work eventually loses his spiritual strength. We can lose our spiritual vitality through an excess of moral and spiritual ease, as easily as we can lose our physical vitality through an excess of physical ease. Burdens of both kinds are great strengtheners, and lack of them, without a sharp and penetrating awareness, can be equally very weakening.
 - 13 And each fosters and propagates the other. Physical indolence and spiritual indolence, both negations of the power of the soul, manifesting either through the body or the outer consciousness, tend to encourage one another, so that physical debility begets spiritual apathy, and spiritual apathy gives birth to physical debility. A dwindling spiral of exhaustion and futility, which fast enters the realms of chronic depression.
5. 1 Chronic depression is taking over larger and larger numbers of human beings as the End approaches. And the Luciferian trap of ease and indolence is by no means the only cause. A very fundamental pattern is being enacted, whereby even a person who exerts himself, feeds his incentive with continual ambition and purpose, can meet with so much failure and obstruction in every direction, that futility sets in despite his initial enthusiasm. Disillusionment plays a major role in the draining of physical and spiritual energy, and the chronic depression which follows it.
- 2 And disillusionment can take many forms. There is the person who tries and fails, tries again and fails again, tries yet again and fails yet again, changes direction and still fails, changes direction again and goes on failing, until eventually he gives up in despair. But equally there is the person who succeeds at what he is trying to achieve and finds no true satisfaction, moves on

to other conquests and still finds no sense of fulfillment, succeeds and succeeds and succeeds, and remains dissatisfied, frustrated, and unfulfilled, until eventually he loses both his faith in success and his drive towards success. And there is the person who, whether or not he succeeds or fails, becomes more and more conscious that the purely human and material ends which he is pursuing, are empty and worthless, regardless of the outcome; but because he does not understand why this is so; because all he feels is a growing sense of dissatisfaction with everything he does, because he can see no alternative beyond the aims and ambitions which the world around him offers so plentifully, he also sinks into despair and thence into apathy.

- 3 Some human beings can carry their material and social substitute ambitions right through failure or success, or both, into old age, before any real sense of meaningless futility hits them hard enough to make them want to abandon those substitutes; and by then it's too late. But there are those who meet the futility relatively early in the game, but cannot see beyond it or do not believe there IS anything beyond it, and therefore slide into a state of chronic depression instead.
- 4 Even if we ourselves do not seem to manifest this problem, others do. It exists outside of us, therefore somewhere it exists inside of us. It belongs to us. It is our problem.
- 5 But its a problem with no valid solution; at least none in terms of action on the part of whoever is outwardly manifesting the problem. We are dealing, to all intents and purposes, with corpses. And corpses, by definition, can take no action of their own volition. First they must be given life; THEN they can act.
- 6 You can tell a corpse to give in order to receive, to recognise his power of choice, to become aware of his responsibilities, to acknowledge the presence of evil within himself, to own the burdens of those around him, and to tackle what he is afraid to tackle, all in order to break the cycle of blame and demand in which he is trapped. But the response is nil. Even if the corpse can hear what you say to him, even if he believes that what you say is valid, he has no impetus to make him comply with it.
- 7 Now if you first GIVE him the impetus - or more accurately RELEASE IT WITHIN HIM; if you GIVE him the drive and the energy and the motive power - the life force - THEN he can, and will, do what you urge him to do.
- 8 Validation is life. Validate something and you give it life, or rather you free the life force within it, or, even more accurately, you give it the openness and freedom to channel its own aspect of the Universal Life Force. But whatever the mechanics, validation is life; and with life comes a sense of worthwhileness, meaning and purpose; and with that comes incentive, energy, will-power, drive and impetus.
- 9 This is the basis of healing. And the ultimate healing is raising from death. All healing is raising to life from some degree or aspect of death; whether spiritual or physical makes no difference as each brings about the other.

- 10 Although a person who is manifesting spiritual death, in the form of chronic depression, can himself be expected to take no meaningful or purposeful action, because his state precludes all incentive to do so; yet WE can take meaningful or purposeful action in relation to him. Whether our action will be effective depends on the basic requirements of the Game and his part in it, but because we have impetus, we can act, with faith in the validity of the outcome, whatever that outcome may be. We can validate.
- 11 But validation is all too often mistakenly interpreted as meaning being nice, kind, friendly, considerate, admiring, loving, appreciative or in some way positively disposed towards someone. It is not. It is being aware of him. These positive attitudes may be one end product - on our side - of validation, but they themselves are not the components of validation.
- 12 We give life to things, not simply by our approval of them, but by our AWARENESS of them, by our knowledge and understanding of what they are.
- 13 GOD gives life to all existence, not by an exclusively benevolent and approving attitude to it, but by a complete and deeply penetrating awareness of it.
- 14 We die spiritually when we feel that nothing and no one is truly aware of our spiritual existence. And when we are alienated from GOD - despite our conscious belief in Him and His omnipotence - we exist solely for one another, and we cease to exist to the extent that we feel that others cease to be aware of us.
- 15 So to bring a corpse to life, we must penetrate beyond the facade of functionless meaningless death; we must look behind the apparency of soulless inertia, and become aware of the existence within, not only the positive aspects but the negative as well.
- 16 Those who carry the burden of spiritual death, who manifest outwardly the inertia of apathy, can be expected to do nothing of their own volition, because volition is their main deficiency. They must wait for the Grace of GOD to be channelled in their favour, by those who carry the power of life and thereby the gift of validation. They must wait to be RECOGNISED, to be KNOWN through and through, to be UNDERSTOOD. When that happens, life returns to them, and they have the impetus to act of their own volition. Then they can use what they know themselves to further their progress.
- 17 It is hard not to advise, even for this state of waiting in which apparently no action at all is required. Because there is waiting in peace and there is waiting in pain.
- 18 If waiting is accompanied by blaming and demanding, then pain is inevitable. If we demand the healing Grace of GOD and blame GOD, or those around us, as long as it does not come to us, we simply add to our suffering. But blame and demand are states of mind, and if we are subject to them and have no incentive to take the necessary steps to become free of them, what good is such advice to us?

- 19 So 'waiting' is all that can validly be said; waiting in pain or waiting in peace, each according to the burden he has to carry; waiting for the Spirit of Christ to bring the gift of life.
6. 1 Usually, when human beings feel the power of life slipping away from them, when they feel the urgency to fulfill themselves fading, they seize on the next substitute to hand, in order to try to fill the growing emptiness. The world is so full of usable substitutes, that, to begin with at least, most people find it easy. There are innumerable candles in Hell, all ready to hand. So the darkness of emptiness is pushed aside.
- 2 But candles burn out - or are blown out. Either way they have no permanence or reliability. The substitutes which human beings use to fill the emptiness of their Godforsaken lives, give no lasting satisfaction. They also burn out, or are blown out. But there are always replacements, if we choose to grasp them, and if we have not lost all faith and therefore interest in them.
- 3 When we HAVE lost interest, or when for any other reason we are unwilling or unable to grasp another substitute - another straw to keep us afloat - then we face the darkness, the emptiness, of spiritual death. We face the futility of our existence, the pointlessness of our lives as human beings, the meaninglessness of all our human activities,
- 4 Then, unless we have a degree of awareness which is rare amongst human beings, we sink from that point into a state of chronic depression; a mire of listless, purposeless, directionless lethargy. It's no use telling us what to do about this state; our impetus has gone, so we have no energy to do it, no spirit to drag ourselves out of the mire, none even to make the mire as painless for ourselves as possible whilst we wait. We are spiritually paralysed.
- 5 If we can wait in the darkness without shame, without regret, without fear, without blame, without demand, and yet without complacency, there is peace for us. But if even within the limits of our helplessness, we insist on struggling to recapture some vestige of will which is simply not there, some echo of a motive force which is no longer with us, and if we blame ourselves and others for our state, and demand of ourselves and others that our state immediately changes, and feel shame and regret that it does not change, and fear that it will not change, then there is pain for us.
- 6 But either way it's still a matter of waiting; calm and expectant or in agonised despair, ultimately it makes no difference. Every karma is different, but every salvation is the same.
- 7 And in its own time and according to its own pattern, the Spirit of Christ is given to us, through validation - which is true awareness of the nature and purpose of our existence.
- 8 Through spiritual death we open ourselves to the miracle of spiritual rebirth.
7. 1 Even those of us who do not know and have never known the bleak and barren desert of chronic depression, even those of us who

have not experienced spiritual death in ALL directions, have at least one area in which it manifests.

- 2 Some of us are dead in almost every area, with barely sufficient incentive to keep the body alive and the mind within the bounds of some kind of sanity. Almost nothing at all is worthwhile, except hanging on, and occasionally listlessly clutching at another straw. That is chronic depression.
- 3 But some of us manifest considerable incentive in one direction and absolutely none in another. There are things which we very much want to do, things which we grasp for, things which we pursue, things which we desire, things which we are prepared to work towards achieving and attaining. On the other hand there are other things which we know with our outer consciousness that we SHOULD do, or which we would like to be able to do, or which we wish we had done, but we have no incentive at all to do them, no urge to do them, no desire to do them - or at least none strong enough to overcome the opposing reluctance to do them, or fear of doing them, or scepticism about our ability to do them effectively or at all, or discomfort associated with them, or whatever else urges us NOT to do them. We lack the motive power on the positive side of the issue, even to begin to outweigh the inertia on the negative side.
- 4 So all of US lack soul power in one direction at least; some of us in several directions, some of us in many directions, some of us in almost all directions.
- 5 And for Processeans the situation is usually far more starkly real than for non-Processeans. Because for Processeans there are few if any substitutes left to fill the gaps. We are too conscious of the nature of most of those flickering candles to be deceived by their alluring lights. So whereas the average human being, when one candle goes out, shrugs and seizes another, the Processean who feels his incentive dwindling, lives in what, by his standards, is a comparative desert of darkness. It equips him superbly for the End, when ALL the candles have gone out, but it can be bleak and often extremely painful in the moment.
- 6 But just as all of us must wait in the darkness of the world of men, for the time of the End when the Spirit of Christ will FULLY manifest and illuminate that world, so each of us must wait in his particular areas of darkness, fulfilling his personal and individual karma, for the moment when his expiation is complete, and the Spirit of Christ gives him the gift of True Light.
- 7 THERE IS NOTHING WE CAN DO TO FORCE THAT ISSUE - except to light another candle to substitute for Christ, and thereby force the True Light farther away instead of closer.
- 8 The Void is a terrifying concept. But only the void is open to the Spirit of Christ. When it is filled with substitutes for that life force, it ceases to be the Void, but also it ceases to be open to that life force.
- 9 This is what Christ meant when He prophesied: "Blessed are the poor in spirit; for theirs is the kingdom of heaven"

- 10 If the Spirit of Christ is not alive within us, we can only wait. If we try to manufacture or introduce a substitute motive force to ♦ all the emptiness, we are simply lighting candles in Hell, and thereby perpetuating for a little longer our blindness to the True Light, which IS the Spirit of Christ, and postponing its re-birth within ourselves.
 - 11 But make no mistake, even that we cannot do or not do of our own free will, once the state of spiritual death has been entered. Our need to substitute is too devious and too inexorable to be opposed successfully without at least a little will power! And if you are wondering how it is that we WANT to ♦nd a substitute if we have no desires or urges or incentives, you do not know the stubborn persistence of the human mind.
 - 12 To remain alive at all requires SOME degree of vitality, some spark of energy that keeps us in contact with our human bodies. So even in a state of complete apathy we have a need. We can ♦nd no desire in ourselves for any kind of movement, activity, involvement or responsibility, how easily and inconspicuously we can replace that de♦ciency with a need for the very opposite of all of those!
 - 13 So even in the throes of chronic depression, we still unwittingly substitute for our lack of impetus, on the very lowest level of all. We make a 'candle' out of lack of impetus itself! Our aim is a conscious human existence as devoid of movement, activity, involvement, commitment and responsibility, as possible; a de♦nite line to follow; the line of least resistance.
 - 14 With this particular candle, even our depression itself becomes an aim. We embrace it. We wallow in it. We pursue stagnation - if it is possible to imagine such a paradox. Even in our state of nothingness we manage to make something out of the nothingness itself. Purposelessness becomes our purpose, functionlessness our function, aimlessness our aim.
 - 15 And such wallowing is NOT synonymous with acceptance. Acceptance of the Void entails allowing it to exist as an absence, not making it into an active presence! Which is one reason why the person who suffers from chronic depression is not at once ♦llied with the Spirit of Christ. He has made the depression itself a substitute to ♦ll the very emptiness which caused it!
 - 16 So just in case we thought that perhaps after all there was a solution, through acceptance of the emptiness, and acknowledgment of the Void, our irresistible need to fill gaps with SOMETHING, even if that something happens to be 'nothing', soon puts paid to that as a possible way out.
8. 1 Are we convinced yet, that all we can do is wait? We ourselves cannot blow all the candles out. There will always be some remaining; as long as we are humanly alive - in other words dying - and the world is humanly alive - also dying. For even if we can eliminate every substitute except a lethargic need for inactivity, we are not equipped to eliminate that without replacing it with something else.

- 2 But the time invariably comes, in every negative situation, when the darkness is complete. And at that moment the True Light is seen and known and felt by those who are prepared for its coming.
- 3 The moment of death IS the moment of rebirth. The pain is in spiritual dying, which is human living, not in spiritual death which is spiritual rebirth. And although we can die at will, either accepting it, or rejecting it and pretending it is not so, we cannot be dead at will. Because that is when we come alive. And that time is not for us to determine.
- 4 Meanwhile we are subject to the gap between what we know and what we feel.
- 5 We know that if we desire freedom from negative effects we must behave in a particular way, yet all too often we have no feeling urging us towards doing so. When we have, that we count as a blessing. But so often our instincts and urges and drives and incentives are in quite the reverse direction of what we know intellectually will be beneficial to ourselves in the widest sense. And some of us in all areas, and all of us in some areas are also subject to a complete ABSENCE of instincts, urges, drives and incentives in directions that we know - again intellectually - to be worthwhile, productive and beneficial. The outward manifestation - the conscious knowledge, the intellectual understanding - is there; but the inward counterpart - the inspiration, the emotional driving force, the soul power - is missing.
- 6 Hypocrisy is the greatest human tragedy of all. And it stems from just this pattern.
- 7 We know what is right. We can say what is right. We can preach and teach what is right. But because we lack impetus, we cannot ourselves DO what is right. Which makes us hypocrites.
- 8 The proverbial Pharisees, for example, could teach the Law with great accuracy and precision. They understood it intellectually. They believed in it. They knew it was right. But because they had not the Spirit of Christ alive within them, they could not follow it themselves.
- 9 Do you wonder sometimes, why despite your firm belief in all the knowledge which The Process has taught you, despite the inexorable logic of it, the undeniable truth of it, and your consequent unquestioning acceptance of it, you are sometimes so lacking in incentive to put every word of it into practice every minute of the day? Do you wonder why belief is not always enough; why understanding is not always enough; why conviction is not always enough; why even visible proof is not always enough? Do you wonder why, in spite of the presence of all of these, a spark of emotional urgency is still at times missing?
- 10 Every Christian, every churchman, every religious being in the world has an aspect of this problem. It is because the soul power is not there!
- 11 The soul is there, alive and well - obscured by the conflicts of the mind, but there. The two aspects of Satan are very much present; the soul on the inside, fighting to break free, the

body on the outside, demanding satisfaction and no responsibility.
But there is no contact between them; no union.

- 12 There is conflict, but a conflict of tension - pulling apart - rather than a conflict of compression - pressing together. They are struggling, not so much against one another, as to break away from one another.
 - 13 Lack of soul power is not, as we might imagine, the absence of one aspect of Satan. That would be lack of soul. It is lack of positive contact between both aspects of Satan.
 - 14 Soul power manifests when soul and body come together in union, when the soul works THROUGH the body instead of disowning it, and when the body CHANNELS the soul instead of blocking it out.
 - 15 When that happens, all who inhabit human bodies manifest the urges of the soul within those bodies. They begin to desire according to the dictates of the soul. The soul provides them directly with drive and impetus, incentive and urgency, vitality and will power, in tune with what they know to be right. They WANT to do what they know that they must do for their own fulfilment, and they want it with enough urgency and intensity to overcome, without difficulty, any resistance or opposition, either from outside themselves or within themselves. The gap between knowing and feeling is closed. That is soul power.
 - 16 And that union of soul and body can be brought about only by the presence of the Spirit of Christ alive within us. Because the Spirit of Christ is the Spirit of Unity.
 - 17 The awareness of a fundamental unity preserves - and for that matter creates - harmony in a duality. Satan Himself represents a duality; the duality of soul and body. Only the presence of the Spirit of Christ, which brings with it the awareness of the fundamental unity of soul and body can create and preserve harmony in that particular duality.
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- 18 Without the Spirit of Christ, Satan is the Separator. He represents the separation and alienation of soul and body; the spiritual world in conflict with the physical world; man's inner self in conflict with man's outer self.
- 19 Whilst Satan separates these two extremes of Himself within us and within the world, there can be no true manifestation of soul power; echoes, harmonics, reflections, anticipations, and memories, but no true manifestation.
- 20 In its extremity within an individual human being, this means a complete lack of both spiritual and physical vitality. For simultaneously, the soul denies the body the energy it needs to live actively according to its physical potential, and the body denies the soul the use of itself as a vehicle through which to manifest according to its spiritual potential.
- 21 Each part is vital to the other, and whilst they are at odds neither can realise more than a small fraction of its capabilities. The soul is the dominant element, the part which contains the energy and the motive power, but without a free and willing vehicle through which to manifest itself, its power is useless; like a brain without a body, a general without an army, a ruler without a nation. The body is the immediate concrete presence, the outward manifestation, but without a direct source of energy to motivate it, both physically and emotionally, its concrete presence is equally useless; like a city without people, a vehicle with no driver, a tribe with no leader.
- 22 But with the Spirit of Christ, the awareness of unity creates a state of union. And soul power flows through the body.

23 The Spirit of Christ is not Itself the motive force. It is the Key to the realisation of the motive force. The force itself belongs to the soul, and therefore to Satan; but it will not manifest outwardly, through the body and through the emotions in the outer consciousness, until the Spirit of Christ has brought soul and body together in union and harmony with one another.

9. 1 Again we find ourselves dependent for our own fulfilment upon the Unity of Christ and Satan.

2 Believe in that concept. Pray for that concept. Recognise that there can be no fulfilment, no true satisfaction, until that concept becomes a reality. There can be steps towards fulfilment, harmonics of fulfilment - the New Game is a major one of these - but no ultimate fulfilment.

3 When Christ and Satan come together, then the two halves of Satan must also come together. Resolution of conflict begets resolution of conflict. Release of tension begets release of tension.

4 Fulfilment is a chain reaction. Just as blame begets blame, hostility begets hostility, hatred begets hatred, conflict begets conflict, and separation begets separation; so harmony begets harmony, love begets love, union begets union, and unity begets unity.

5 So every resolution of conflict, however small and apparently insignificant, contributes to the final resolution of the Ultimate Conflict - which is all that matters; bringing together that which has been separated.

6 This is the triumph of love over fear; because it is the triumph of union over separation.

7 We unite through the power of love; we separate through the power of fear. Love attracts; fear repels. Love draws us in; fear holds us out.

8 But these themselves are opposites which must be reconciled; which means an awareness of THEIR fundamental unity. Even love and fear can work in harmony, if we have that awareness, if we see them not only as two separate entities at opposite ends of the universe, but also as two balanced halves of one fundamental driving force - which they are.

9 For example, there is love of GOD and there is fear of GOD. And there is love of humanity and there is fear of humanity. And, perhaps paradoxically but nevertheless unequivocally, in a human context, the love of one goes hand in hand, not with the love of the other, but with the fear of the same one. The human being who loves GOD also fears GOD, not in contrast or opposition to the love, but as part of it. Whilst the human being who loves humanity also fears humanity as part of THAT love. The conflict here is not between love and fear, but between love and fear of GOD and love and fear of humanity.

10 (Outside of a human context, above the conflicts of the human mind, love of GOD and love of humanity are themselves reconcilable.

because then we are speaking of pure love, which is free from fear, rather than the love which is polarised with fear. This is what is meant by the triumph of love over fear.)

- 11 But within the context of the human game, love and fear of GOD are together, one unit, in opposition to love and fear of humanity.
 - 12 If we love GOD, then we desire GOD's approval; therefore we fear His disapproval. (Any fear of humanity which we may have on this account, is specifically a fear of GOD's use of humanity as a test for ourselves.)
 - 13 That is what is meant by 'Fear of GOD is the beginning of wisdom'.
 - 14 Equally, if we love humanity, then we desire humanity's approval; therefore we fear its disapproval. (Any love of GOD which we may have on this account, is specifically a compliance with humanity's standards and requirements for acceptability.)
 - 15 So even love and fear, at both ends of the spectrum, have a common end, a mutual purpose, a combined and unconflicted function. That is THEIR fundamental unity.
10. 1 But we are talking here about apathy; a state which precludes the presence of both love and fear in most, or at least many directions, and certainly in the direction of GOD.
- 2 We cannot love if we FEEL no love, just as we cannot give if we have no desire to give.
 - 3 We may know and believe in the concepts of salvation and damnation, but if we have no love of salvation nor fear of damnation, except as superficial ideas rather than deep rooted emotional drives, what will urge us towards the one and away from the other? Where can we find the will to do what is required to attain salvation, and not to do what will lead us towards damnation?
 - 4 We cannot. If we have lost sight of the True Light, if we have not the Spirit of Christ alive within us, if soul and body are alienated and therefore the power of the soul does not manifest, there is no drive towards salvation.
 - 5 But there are the countless candles to be lit, as substitutes for what is lacking. And if we light a candle in Hell, and it convinces us, then we feel love of some aspect of humanity; material success, social acceptability, ease, comfort, luxury, worldly power, popularity, pleasure, sensuality, and so on. It might be any or all of these. But whatever it is, we then have a conscious desire to attain it, to relate to the world in such a way as to attain it, to BELONG to the world in such a way as to attain it. And hand in hand with that manifestation of love for humanity goes an equal and balancing fear of failure to attain what it is we desire. It may begin as a latent fear, but as failure rears its head, either as threat or actuality, the fear comes out and manifests. So we love humanity because it has the power to give us what we desire, and at the same time we fear it because it also has the power to deprive us of what we desire.

- 6 That is a substitute incentive.
- 7 Now when we see the True Light, when the Spirit of Christ is alive within us, then we feel a love of GOD. We not only KNOW that it is beneficial to do GOD's will whatever it might be, but we also have a conscious DESIRE to do it, and we have an effective fear of the consequences of not doing it.
- 8 That is a true incentive. It is a driving force which urges us to take certain actions to our own benefit, and to avoid taking certain other actions to our detriment.
- 9 It is not wisdom, but it is the BEGINNING of wisdom. It is not wisdom, because it implies areas of mystery, uncertainty, non-acceptance and unreality. But it is the way to wisdom; just as involvement is the way to detachment.
- 10 We must first feel the intensity of love and fear of GOD, before we can rise above it and know only the pure love of all existence, and be free of fear altogether.
- 11 And the fact that there is both love and fear together driving us towards salvation, indicates the power of the opposing unit of love and fear on the other side; the love and fear of humanity. We only need that intense fear of damnation to counteract our temptation to be led astray by our love and fear of humanity.
- 12 There is the True Light, and there are the brightly burning candles in the Hell all around us. Only our love of what the True Light represents, and our fear it might be taken away from us, keeps us from fixing our attention on the candles, which, on the human side, we also love and are also afraid that they may burn out or be extinguished.
- 13 The battle is between truth and substitute, and a combination of love and fear is the motive power on either side. GOD is the truth; humanity is the substitute.
- 14 Love of GOD shows itself in desire to follow the teachings of Christ; to be selfless, to give, to help, to be pure, to face deprivation, without blame or complaint, to spread the message of love, to rise above disaster, to validate, and so on. Fear of GOD shows itself in fear of going against this code; of falling into temptation.
- 15 And the temptation comes from the love on the other side; love of humanity, which shows itself in desires for comfort, gratification of the senses, popularity, material prosperity, social status, and so on. Fear of humanity shows itself in fear of losing or never attaining these things.
- 16 But when, despite all our intellectual knowledge, we have neither love nor fear of GOD; when GOD is not real to us, except as a concept; then the Spirit of Christ is dead within us. When we feel no DESIRE to do 'right', as we know it, and no fear of the consequences of doing 'wrong'; then we have no soul power. We are in a state of spiritual apathy.

- 17 And in addition to this, our candles also 'die' for us one by one, so that we are reduced to a substitute of nothigness; a love of inactivity, non-involvement, non-commitment and non-responsibility, together with a fear of their opposites, then we have entered the state of chronic depression.
- 18 As we have previously discovered, we cannot blow out all the candles. Even at the very bottom of the scale we still love and we still fear. We love our state of apathetic non-existence and we fear that something or someone may force us to climb out of it. But nevertheless we are as spiritually dead as it is possible to be.
- 19 Again we may know with our outer consciousness that for our own benefit we SHOULD 'awake, arise', or we stand a good chance of being 'forever fallen', that we SHOULD become involved, committed and responsible. But either we have no desire whatever to do any of these things, or any small desire that we do have is heavily outweighed by our love of inactivity, and its accompanying fear of enforced activity and all that that entails.

11. 1 Chronic depression. If you did not know it before, do you know it now? If you have never had to carry that particular burden, and therefore had little or no understanding of those who do, can you now begin to understand? Can you imagine the physical and emotional paralysis, the sense of helplessness, of being utterly drained of all motive power?

- 2 And those of you who know this burden. who have carried it yourselves, do you feel just a little more known; a little more understood? And do you know and understand yourselves a little better now?
- 3 There is no human solution to chronic depression, nor even to individual areas of willessness. That is, there is no valid method by which human beings themselves can eliminate them.
- 4 Each new potion, lotion, pill or inection, which claims to ease the burden, lift the load and end the condition, invariably and inevitably goes the way of every other potion, lotion, pill and injection that came before and raised hopes for lasting relief; thereby adding to the sum total of human disappointment and disillusionment. There is no effective substitute for the Spirit of Christ. Only that presence alive within us can truly heal us of spiritual apathy and of all the physical ills and ailments which stem from its debilitating effects.
- 5 But although there is no human way of eliminating that state, there is a way to live with it. Know, even if it's only with your outer consciousness, that these lacks are the direct manifestations of the conflict and separation between soul and body, between one end of Satan and the other; and that with the coming of the Spirit of Christ, the Spirit of Unity, which must be, that conflict and separation will be resolved. (They are already being resolved, step by step, harmonic by harmonic.)
- 6 Soul power will return. So that the soul drive will manifest in the outer consciousness, and knowledge and feeling will become

synchronised into one aim, one purpose and one ambition. And at the same time pure energy will flow through the body, healing all its ills and deficiencies, regenerating and rejuvenating it, and giving it all the physical vitality it requires to fulfil its function, without strain or effort, and with strength to spare.

- 7 We shall no longer be subject to cowardice, which like hypocrisy is one of the most despised of all human characteristics, and which also like hypocrisy, stems from the gap between what we know and what we feel. We shall no longer lack the drive, the incentive, the urge, the inspiration, the desire, so essential in order to overcome our fear and do the things we are afraid to do.
- 8 All we can say of a hypocrite is that he lacks the desire to do what he knows he should do for his own good, but it doesn't stop him from trying to encourage others to do it for their own good. All we can say of a coward is that he lacks the impetus to do what he knows he should do but is mortally afraid to do.
- 9 But when the Spirit of Christ is alive within us, the desire is so much there that we cannot HELP but do as we know we should do, and the impetus is so much there that fear becomes meaningless, insignificant, in the face of it. It is simply brushed aside by the sheer intensity of will. We are scarcely aware of its existence, because we are so filled with the power of the emotion which negates it.
- 10 Until now we have only known harmonics of the presence of the Spirit of Christ; echoes and premonitions, images and reflections, embodied in the bursts of spiritual and physical energy which carry us through the various stages of the Game. They are powerful, unmistakable, inspiring, often overwhelming. Even a pale reflection of the True Light is more powerful than any human candle could hope to be. And these reflections have enabled us to do what we have already done. They have given The Process the impetus to be born, to weather the Old Game, and to enter the New Game.
- 11 But they are only shadows compared to the reality, which has yet to come. And one thing we can do, is have faith in that reality. Such faith may not, on its own, drive us towards positive action, but it will spare us much of the burden of guilt and futility, which follows what we see in ourselves as frequent instances of cowardice and hypocrisy.
12. 1 But a warning. There is indeed an aspect of the Divine Justification embodied in this information, just as there was an aspect of it in BI 17. Let it reassure you. Let it lift the burden from your shoulders which it is calculated to lift. But do not assume that it transcends the Universal Law. Nothing can do that. Whatever basic understanding and acceptance of our actions or non-actions we may be permitted to know that GOD has for us, does not in any way lessen or remove the consequences of those actions or non-actions. However inevitable, understandable or ultimately Justifiable, our incapability to give may be, does not alter the inescapable fact that AS we give so shall we receive.

- 2 As blame is eliminated, we may lose one particular form of impetus that makes us do 'good'; the fear that we shall be blamed if we do 'evil'. But as that particular negative impetus goes, our increasing awareness of the Universal Law should replace it with a far more valid positive impetus; the knowledge that all the good we do will return to us as will all the evil. This knowledge is there to replace a conflict between self-interest and GOD-morality with a pure intention of GOD-self-interest; another aspect of the closing of the gap between what we know and what we feel.
- 3 One great longing that many human beings have, is that they should desire what is good and right for them and have no desire for what is bad and wrong for them, or at least that the former should so far outweigh the latter as to make no problem. That is a longing for soul power. And the longing itself is a prayer, and the prayer will be answered. But meanwhile, if we are to live with our anti-survival desires and non-desires, we must also live with the anti-survival consequences which they inevitably bring upon us.
- 4 Forgiveness transcends blame, but it does not transcend the Universal Law.
- 5 So bearing that warning in mind, in case anyone should interpret this information as a condonement of sloth and inactivity, take heart at least, even if at the moment you are finding it hard to take soul! There IS a pattern, there IS a meaning, there IS a function, there IS a purpose, there IS a validity, even in the enactment of a state of GODlessness!

So be it.

[Signature -- Robert]

6 January 1971

ROBERT DEGRIMSTON

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Brethren, As it is,

1. 1 Bearing in mind everything we already know of the New Game - its principles, its gifts and its requirements - the ideals towards which we aim when bringing up Processean children, are:
 - a) that they have the maximum opportunity and encouragement to develop their own personal individual GOD-given qualities and talents,
 - b) that they discover, bring out, establish and come to terms with their own moral, intellectual and emotional values and realities, and
 - c) that they adjust themselves and their realities to the objective and unchangeable Laws of the Universe, and thereby to the need for a precise structure of practical requirements.
 - 2 In order to achieve a) and b) completely, we must avoid imposing social or moral agreements, and at the same time give children a wide experience in which to make their own social and moral decisions. In order to achieve c) completely, we must ensure that the children's experience of the structure is as precise and unequivocal as possible, and we must draw their attention to and explain the unchangeable Laws as and when they manifest.
 - 3 That describes briefly the ideal relationship between us and our children from OUR standpoint, because that is OUR choice. What they will choose to become, the relationships which THEY will form, the ideals which THEY will set for THEMSELVES, are NOT our choice, but theirs. If we try to MAKE them ours, we shall destroy our own purpose. Ideals a) and b), which are concerned with bringing out a child's individuality, will never even begin to materialise; and ideal c) which is concerned with helping a child to adjust to objective laws and necessities, will deteriorate into the kind of agonised conflict which is almost invariably brought about by the compulsive disciplinarian; a vicious circle of blame and demand.
2. 1 But before you despair of ever achieving even one of these three ultra ambitious ideals, remember this. If we demand of ourselves the attainment of our ideals; if we demand the perfect environment and circumstances for realising them; if we demand that our attitudes, instincts and actions with regard to our children are precisely and unerringly geared to their requirements; then again we have defeated our own purpose. The ideals are themselves moral and social values. If we surround OURSELVES with rigid pressures and compulsions and inhibitions in these areas, we cannot help but surround our children with the same.
 - 2 We ourselves are probably the most vital aspect of our children's environment. We are their most immediate examples of adulthood - the stage of development which they are learning to reach. We cannot possibly create an atmosphere of social and moral freedom, in which our children can develop their own social and moral

realities, if we are currently laying rigid social and moral demands and inhibitions upon ourselves.

- 3 Ideals are fine as long as we simply desire them and aim towards them with a strong and urgent intention. But when we begin to demand them, and blame ourselves and others because we do not at once attain them, then they become a source of evil.
- 4 "For every situation, AIM for what seems to be the highest point of attainment within it, but DEMAND no more than it gives. That is the basis of acceptance. The future has unlimited potential, but the present is as it is, nothing more and nothing less, and as it is, is as it is meant to be.
- 5 "For yourself, AIM for what seems to be the greatest fulfilment of your capabilities, but DEMAND of yourself no more than you give. That is the secret of no sense of failure. Again the future has unlimited potential for you, but the present level and extent of your giving and your receiving is as it is, and therefore as it is meant to be."
(BI 9 THE GARDEN)

3. 1 Also do not interpret the first two ideals; those involving freedom from moral and social imposition; as precluding the power of influence. That could drive you into a suppression of all your own feelings, attitudes, reactions and responses.
 - 2 The ideals of moral and social freedom are quite the reverse of a denial of influences. They require - ideally - a wealth of influences; but valid influences, ie. real rather than contrived or manufactured. And the most real and the most valid and ultimately the most powerful influence of all, is example.
 - 3 Influences are natural, essential and inevitable. They are a major part of a child's means of selection. And the example of those who are closest to the child, is the most powerful influence of all, either for good or bad, either to guide the child towards fulfilment and satisfaction or to lead him towards frustration and despair.
 - 4 Therefore, again it becomes clear that we shall be far closer to our ideal if we feel free and uninhibited around our children, than if we are tense and cautious, imposing on ourselves tortuous emotional and moral standards, which keep us in a constant state of fear of making a wrong move and guilt for having just made a wrong move. Because whichever we are, that is how our children will probably develop.
4. 1 So the first vital point in bringing up Processean children, is that there are no 'rules'; no 'musts' or 'must nots', no 'shoulds' or 'should nots'; no 'shalts' or 'shalt nots'; no demands. There are ideals towards which to aim, but there is no negative pressure on realising those ideals.
 - 2 There is cause and effect; the immutable laws to which we help our children to adjust themselves. But these are conditional 'musts' and 'must nots'. For such and such to be achieved, so and so MUST be done. In order to receive love we MUST give love. In order to be free of guilt we MUST be free of blame. But there is no 'must' about receiving love, and there is no 'must' about being free of

guilt. They are ideals which we desire and towards which we aim. But they do not have to be demands which we make on ourselves.

- 3 So although in order to attain our ideals in relation to our children, there are indeed certain things which we must and must not do, there need be no COMPULSION to attain the ideals, no demand to attain them and no blame for not attaining them, only a desire and a strong intention; therefore the 'musts' and 'must nots' cease to apply.
 - 4 There is a right way and a wrong way for achieving certain ends; i.e. an effective way which achieves the ends and satisfies, and an ineffective way which does not. But there is no absolute right and wrong way. The nearest thing to an absolute wrong way is worrying that you may be taking it! But even that is only conditionally 'wrong'. I.e, it's the wrong way to achieve control or peace of mind. But no one is compelled to achieve either. If you want to torture yourself, it's very much the RIGHT way to go about it!
5. 1 But, assuming that we do desire the ideals, and that we want to work with everything to hand towards them, then there are guidelines. There are ways of producing the results we desire. And the first and the most important is: "Where possible, avoid being anxious about, afraid of, guilty for, regretful about, ashamed of, or blameful about, FAILING to produce the results you desire". And just to forestall any really determined self-torturers, there is a footnote to this guideline. If in spite of yourself - literally - you DO feel anxious about, afraid of, guilty for, regretful about, ashamed of, or blameful about failing to produce the results you desire, don't add to your burden by feeling anxious about, afraid of, guilty for, regretful about, ashamed of, or blameful about failing to follow the first guideline!
- 2 And remember, that although there are guidelines, which means there are ways and means of realising our ideals through practical application, the factor which will ultimately determine the results of our efforts is not what we do but what we know. How close we come to attaining our ideals with regard to our children does not depend on the actions we take towards them or the circumstances we create for them or the environment we build around them, as much as on the scope of our own awareness and understanding, of contact, of the Laws of the Universe, of the principles of the New Game, and, above all, of THEM. Because it is that awareness and understanding which will determine the nature of our relationships with them.
 - 3 If we do all we can to create atmospheres, circumstances and situations most calculated to realise our ideals, and at the same time accept without regret or remorse both our own failures to do this and the unavoidable current limitations which prevent us from doing it, then our ever-expanding awareness is free to reach without effort or frustration as close to the ideal as is possible at any given moment.
6. 1 We are basically no different from our children, which is why the ideal of "freedom, but within a precise structure of requirements" is as valid for us as it is for them. The superficial difference between us and them is that our remembered experience, our conscious knowledge and understanding

of the Game, gives us the ability to use outward detachment and control to create a desired set of circumstances for the children and to establish a relationship with them as close to our ideal as possible. And we are in a position to use the guidelines to help us to do this.

- 2 But the guidelines themselves are not part of the structure of practical requirements. They are part of the freedom within that structure. They are not rules; and it is important that we feel free to ignore them if our instincts and our circumstances dictate it.
- 3 Rules make allowance for instincts and circumstances. Guidelines do not have to, because the allowance is implicit in the fact that they are guidelines only and therefore do not insist on precise and invariable adherence.
- 4 With guidelines, instincts and circumstances are the first criteria. (And by instincts I do not mean all emotional responses regardless of their nature, but whatever feels right overall at any given moment.) Where these have been given priority and there is still doubt, choice, alternatives, mystery or uncertainty, then the guidelines are there to indicate the best course of action. There is no value in resisting our instincts or struggling against our current circumstances, in order to follow the guidelines. If either is necessary, then the purpose of the guidelines is lost. We can use them by all means to help us create our circumstances or change them, and to direct and control our instincts as appropriate; but if we allow a CONFLICT to develop between the guidelines on one side and our instincts and circumstances on the other, if we attempt to force compliance with the guidelines against powerful and undeniable contrary pressures, then, we gain nothing except a great deal of wasted agony.
- 5 The system does not fail because "sometimes it's impossible to ... " or "sometimes it doesn't feel right..." or "sometimes you have to" Justifications are unnecessary. If it's impossible, assuming all available possibilities have been taken into account, then it's impossible. If it doesn't feel right in the particular circumstances, then it's NOT right in the particular circumstance. These are themselves guidelines; immediate personal signs and indications which take precedence over everything - bar the hard and fast rules. Accept them. Validate them. Give them the positive status which belongs to them.
- 6 Guidelines are not: "Always ... " or "Never ... ". They are: "Where possible " or "Where possible, avoid ... ". And 'possible' does not mean torturing ourselves or the situation - or a child for that matter - in order to create the possibility. That negates the validity of the guidelines.
- 7 They are not there for us to cram ourselves and our children into at all costs. They are there, as their name implies, to guide us, to give us an overall optimum pattern to bear in mind, and to use as long as we are free to use it. Like our ideals, they are there for us not to grasp at desperately and fail to achieve, but to aim for and to reach towards.
- 8 We cannot even hope to raise our children on the basis of the minimum of demands, if we burden OURSELVES with the maximum of demands on how to do it.

- 9 But a warning: To swing to the other side and use the non-rigidity of guidelines to justify a lack of intention to follow them, is equally pointless. We can easily use the plea of unavoidable circumstances to justify incausativeness in tackling perfectly changeable or adaptable circumstances, or we can use the plea of contrary instincts to justify giving credence to all kinds of negative reactions, such as blame and demand. It does not work. It can only strike back at us. So to keep the balance, if after all that has been said about the non-compulsory nature of guidelines, we find ourselves still HAVING to justify not following them, if we find ourselves still having to PROTEST that it's not possible or it doesn't feel right, then we had better look to the level of our own conscious intention to control either our circumstances or our emotions.
- 10 But bearing that warning in mind, relax. Put your instincts and your inclinations first. Your expanding awareness will direct them validly and constructively. Your circumstances may well put some limitations on them. Change your circumstances as far as possible, within the law, to comply with your instincts and inclinations; and when that is not possible within the terms of relaxed equilibrium (in other words, without some tortuous manipulations), then accept the limitations as further pointers towards what is currently required. From that standpoint, again as far as possible, use the guidelines.
- 11 Aim at basically the same situation for yourself as you aim at for the children. Allow yourself the kind of freedom which you aim at allowing them.
- 12 Then, if in spite of yourself - literally, because the Universal Law never rests - you lose your temper with them, make demands on them, blame them, or give vent to any other negative attitudes around them (not quite ideal in terms of the guidelines!), accept that as another aspect of the Game. That does not mean you have to give credence to it, nor does it prevent you from investigating the significance of it, pleasant or unpleasant. But it does help you not to collapse into guilt, remorse, regret, anguish, and a sense of dismal failure,
- 13 Besides, (though you had 'better beware of justifying it for yourself in these terms), such an outburst of negativity from you is an essential part of the children's experience. It's part of the facts of life which they are to discover. It's part of reality, of things as they are, of people as they are, of Processeans as they are. As long as we have these attitudes and reactions, our children can only benefit from knowing about them, and that may quite often require a first-hand experience.
- 14 The first principle of the New Game is not positivity, but acceptance of negativity. Negativity will always be there in some form or another. (Life would be dull if it vanished altogether. Besides, how could we really appreciate positivity if there was never anything else?) So blocks, barriers, conflicts, misunderstandings, blame, resentment, demand and every other manifestation of evil will appear from time to time on both sides, the adults' and the children's.
- 15 Remember a prime and ancient Process adage, the validity of which is as undying as the Universal Law: "Communicate on the block". Even if it is only momentarily, before sweeping the negativity aside (as in BI 1), COMMUNICATE ON THE BLOCK.

Express - and elicit a response to - your awareness and understanding of what is happening.

- 16 How you tackle it is up to you. Whether it takes seconds or hours will depend on your instincts in the situation. Whether it is agonising or painless depends upon the requirements. But tackle it, with contact, before it can be buried and provide fuel for another block.
7. 1 One of the most powerful guilt links between parents and children is established by the concept of sacrifice on the part of the parent in favour of the child. Many 'well intentioned' parents put themselves through a great deal of suffering of one kind or another in order to give their children the 'perfect' - or even the best possible - upbringing. Sacrifices may be material, mental, occupational, spiritual or emotional; the important common denominator is suffering - or at the very least, discomfort.
- 2 But children are highly sensitive. And generally the younger they are the MORE sensitive. They know what their parents are feeling. And whether or not their outer consciousness understands it, they know on some level if their parents are deliberately suffering on theIr (the children's) account. (And some not so well intentioned parents go as far as making sure that they know it!)
- 3 Whichever is the case, the end result is usually guilt; the children, unless they are extremely detached, feel guilty for what the parents are suffering for them. They build up a 'debt' towards the parents, which they feel unable or possibly unwilling to repay. Certainly, both the debt and the guilt are their own choice. But that is no justification - nor any consolation for that matter - for being the instrument with which such a negative choice is made
- 4 Barriers are the almost inevitable result; barriers of resentment usually. It's by no means the only cause of the disease known as 'the generation gap', but it plays its part.
- 5 So this alone is an excellent reason for not torturing yourself in order to follow the ideals of the upbringing programme. Give by all means, but if you deprive yourself, or inhibit yourself, or reduce yourself, solely for the sake of your children, they will not thank you for it. On the contrary they are far more likely to alienate themselves from you.
- 6 This is no invalidation of the overall concept of self-sacrifice. But used as a policy by a parent in relation to a child, it can have disastrous consequences,
- 7 So don't make the mistake of thinking that by tying yourself in knots you can benefit your children. You cannot. They are unlikely to appreciate it, and in addition they will almost certainly copy you. Whatever they feel towards you, they are more than likely to take their example from you. Either that or, if they react extremely negatively to the way you are, they may swing in the opposite direction and compulsively try to be as unlike you as possible! But unless you have that particular unfortunate effect, the likelihood is that they will follow your lead. Therefore if you torture yourself, they will probably do the same.
- 8 Relax, and they will relax. Feel free, and at the same time secure, within the framework of Processean requirements, and they

will feel free and secure. Express what you feel openly, whenever it is appropriate to do so, and they will express what they feel openly. Be aware, and they will become aware. Know the nature of the Game, and they will learn the nature of the Game from you. Give, and they will give. Make contact, and they will make contact. Be positive, and they will be positive. Acknowledge and accept any negativity within yourself, and they will acknowledge and accept any negativity within themselves.

- 9 What more can you give them? That is upbringing.
8. 1 There are two basic factors which, on a human level, determine a human being's behaviour patterns; first what he is, and second what he experiences. Now purely from the responsibility angle, we know that what we are determines what we experience, but at the point of manifestation we can regard them as two separate elements. They are what people normally refer to as 'heredity' and 'environment'. The only difference is in the meaning of 'heredity'. Normally it applies to characteristics passed down from parent to child, but whether we see it as that or agreements carried over from one lifetime to the next is immaterial to the ultimate effect.
- 2 So for a child, there is what he is and there is what he experiences. And the results are his feelings, his attitudes, his agreements, his talents, his abilities, his limitations, his likes and dislikes, his aims and ambitions, and his behaviour patterns.
- 3 And the connection between the two is this. The way a child responds to what he experiences is determined by what he is.
- 4 The power of suggestion is less known and understood than it is exploited. We in the so-called 'free' world, talk a great deal about 'brainwashing', which simply means intensive suggestion therapy. We associate it mainly with corrupt and unscrupulous governments and political parties - which usually means those that are powerful and have a different ideological viewpoint from our own! (The terms corrupt and unscrupulous have an uncanny way of being applied very liberally - though sometimes only by implication, to conform with a civilised image - to those 'on the other side'!) Brainwashing is something very evil, which OTHER people do!
- 5 And yet the whole of our own system of mass media, with television way ahead of the field in terms of impact, is concerned almost entirely with intensive suggestion therapy - 'brainwashing'.
- 6 We are being 'sold' continually - and mostly subliminally - everything from drugs to democracy, from pills to political theories. And this is by no means only done through commercial advertising. Every word written and spoken to mass audiences, every photograph, every film, every cartoon drawing, every news item, every fictional story, every drama and every soap opera carries a message, projects an attitude, represents a particular scale of values, stands for a particular viewpoint, and presents us with a very specific evaluation of what is morally or socially right and wrong, good and bad, desirable and undesirable, essential and non-essential.
- 7 How susceptible each individual is to the suggestions embodied in these presentations, depends on what he is. They are part

of his experience and his environment, and what effects they have on him are determined by his nature.

- 8 But in addition to this deliberate and contrived suggestion therapy, all human beings are 'brainwashed' by their environment from the day they are born. There are powerful subliminal suggestions contained in everything that happens to them and around them. The mass media make a science of suggestion, but they by no means hold a monopoly. Every word spoken, every attitude projected, every emotion expressed, every decision made, every action taken, by those around us, contains suggestions. Even the physical nature of our environment; its elements, its activities and its changes; contains suggestions.
- 9 So from birth onwards, we are continually subjected to the power of suggestion from every quarter. Some of us are more susceptible than others. All of us are more susceptible to some suggestions than to other suggestions. That depends on what we are.
- 10 But the whole concept of influence and therefore suggestion may be anathema to you if your ideal is to bring up a child as free as possible from imposed values and moralities. It does not have to be. Suggestion and influence are not only inevitable, but essential - not necessarily as a calculated one directional policy, but as an overall aspect of a child's development. Where there is environment, there is suggestion; and it's from the complex battery of diverse and often conflicting influences which constitute his environment, that a child selects his own personal and individual values and attitudes, and thereby makes his decisions.
- 11 So do not make the mistake of trying to avoid suggestion. Do not think that the first two ideals - freedom to develop naturally and spontaneously - preclude it. But on the other hand, be aware of the power of suggestion. Understand it. Realise its inevitability and the essential part it plays in our lives, particularly when we are children.
- 12 And remember that actions taken and attitudes expressed are far more powerful suggestions than words spoken or ideas expressed. What happens in our environment; what we witness, what we experience, what people do around us and to us and for us, the way they behave, the way they relate to one another and to us, the effects created on us; these are the real influences, the lasting ones. What we are told, though important and effective - especially when we are told by someone who has a powerful effect on us in other ways - is secondary.
- 13 (For example, television is potentially a far far stronger influence than literature, because it is a more complete experience. It involves 'happenings' rather than mere records of 'happenings' and the reason why it is a good idea to avoid it as far as children are concerned is because it is SUCH a powerful contrived and one directional influence, that it can easily create a heavy unnatural bias, an imbalance of suggestion. It portrays the world, with highly convincing realism, as the world is decidedly not. And interwoven with its deceptive portrayals is a scale of human values geared with great accuracy and precision to this non existent world, and therefore itself equally deceptive. Fine as a very occasional influence, giving a child a chance to detect the flaws. But a daily dosage of such a potent artificial drug is scarcely the best way to encourage a natural and spontaneous selection.)

- 14 So when you consider the part suggestion plays in the education of children, bear in mind that - unless a child is subjected to large quantities of television - the influences most deeply and lastingly felt by him stem from the way those closest to him behave towards him and towards one another; his experiences, his observations, the nature of his social, moral, spiritual and material environment. The success or failure of our attempts to TEACH the child depends chiefly upon the nature of those influences.
- 15 A child may repeat what we say. But he is more likely to live by what we do and what we are. But if what we say adds to and clarifies and explains what we do and what we are, rather than conflicting with it or having nothing to do with it at all, then there is great value in saying it. It helps the child to establish, confirm, understand and apply more fully what he already knows instinctively and intuitively from experience.
9. 1 Children are not a race apart. They are basically no different from adults. The superficial difference is one of experience and current ability.
- 2 If we wish to help a child to remain inexperienced and of limited ability, then we treat him as one of a race apart. We give credence to a degree of helplessness in him far greater than he actually has. We underestimate his awareness, his intelligence, his sensitivity, and above all his level of responsibility. We regard him as virtually non-responsible - not irresponsible, which implies a definite sense of responsibility which is contravened or defied, but NON-responsible, having no sense or awareness of responsibility. This is the chief lie which helps a child to retard his own development. His negative side - which is only too ready to find a way of shifting his burdens for him - seizes on the suggestion, and enacts it as completely as possible. The child becomes - apparently - even more helpless and out of control than he needs to be. This of course confirms and reinforces our attitude to and treatment of him; and so it goes on. We treat the child as though he is half helpless victim and half uncontrollable monster - which is what a zero responsibility level makes him - and in response the child BEHAVES as though he is half helpless victim and half uncontrollable monster (and many continue this behaviour - seeing no good reason to stop it - into adulthood). This tells us that our assessment of him is correct and thus the pattern is firmly established.
- 3 But children are neither helpless victims nor uncontrollable monsters. They are responsible and aware beings with a high level of control and adaptability. They are new to their current physical existence and environment, and therefore need help in finding their way around it. All of us are dependant upon one another, but they have a particular physical dependance due to their inexperience in operating their brand new bodies. Also they have a new language to learn and a whole new set of ideas and circumstances to which to adjust themselves. But all of this could be applied to an adult entering a new environment, beginning a new occupation, or convalescing from a crippling illness. And it does not make him any the less responsible - or any the less adult for that matter.
- 4 Children are responsible to precisely the same extent as adults are responsible. They cause and create their circumstances,

they control their relationships, they determine what happens to them, just as adults do. Even before they have a properly operating outer consciousness, their inner consciousness is hard at work, absorbing, reacting, experiencing, evaluating and calculating. It is more rather than less sensitive than that of an adult, because of the very absence of an effective intellect to shield it.

- 5 But even that intellect emerges very fast if given the right encouragement. And if we attribute an adult capacity to that intellect, without actually demanding of it more than it can produce at any given time, its capacity will grow as fast as it can to meet the expectation.
- 6 Similarly, if we regard the body of a child as strong and durable and possessing a high survival capability, instead of assuming that it is innately weak and vulnerable, then it will grow in strength and stamina rather than holding itself back in order to maintain the image of frailty.
- 7 As long as you are not imposing DEMANDS on a child; blaming him, making him guilty and giving him a sense of failure, as a calculated policy - which is quite a 'normal' way of bringing up a child - it is quite safe to expect of him always, a little more than his current capability will allow. This encourages him to reach further and further upwards and outwards, and thereby keeps his development moving at optimum speed.
- 8 It's like we should be with ourselves. AIM as high as possible in relation to our ideals, but accept without blame, regret, justification or a sense of failure whatever outcome manifests. That keeps us as close as it's possible to be at any given moment to attaining our ideals.
- 9 So do not see children through the eyes of the 'normal' human agreement that they are a helpless and uncontrollable race apart. Credit them with the level of responsibility which is theirs and which is at least as high as your own. Treat them as you would treat an inexperienced adult. Be open with them. Do not try to protect them, either from the negativity of the world in general or from your own negativity. Acknowledge their awareness, their sensitivity, their immediately intuitive and growing intellectual intelligence, and their sense of responsibility. Do not put them either above you - requiring special sacrifices, special attention, special adulation, special consideration; they will reject it because they do not feel they deserve it - or beneath you - being less capable, less intelligent, less aware, less in control and less responsible; it's not true, but they will probably use it to retard their development.
- 10 And above all, credit them with their own GOD-given, GOD-inspired power of will and power of choice, within the terms of the Game. And at the same time recognise their ultimate choicelessness, together with your own. They are people, basically no different from yourself. Relate to them like people. Do not be afraid that you might step on them and crush them - you cannot - or that someone else might step on them and crush them - they cannot. Relax and feel free; free to succeed and free to fail, free to be 'right' and free to be 'wrong', free to make mistakes and free to undo the mistakes without ultimate loss, free to follow your urges, your instincts and your inclinations, free to be yourself as you are, without illusions or nightmares.

- 11 When you are with children, do not deceive yourself that you are a Juggernaut in a field of fragile daffodils. You're far more likely to be a fragile daffodil in a field of Juggernauts.

So be it.

[Signature Robert]

6th April 1971

ROBERT DE GRIMSTON

GUIDELINES FOR THE EDUCATION AND UPBRINGING OF PROCESSEAN CHILDREN

10. 1 1. Where possible, avoid presenting any human being, living or dead, or his views, attitudes or actions, as either good as opposed to evil, evil as opposed to good, right as opposed to wrong, or wrong as opposed to right. And avoid 'good' and 'bad' labelling, or implying such labels, for characters in stories, whether fact or fiction.
- 2 2. Where possible, present human evil as the pains and discomforts, mental, spiritual and physical, which human beings experience; i.e. their burdens of negativity. And present human good as the joy and satisfaction which human beings experience; i.e. their blessings of positivity.
- 3 3. Where possible - and within reason - avoid giving any talent, quality, function, occupation, character trait, interest, ability, scale of values, attitude, opinion, reaction or motivation, moral precedence over any other. I.e. avoid passing moral judgement on these things. Instead, evaluate on the practical and unequivocal basis of the Universal Law and everything which stems from that.
- 4 4. Where possible, avoid correcting a child, by stating or implying that he has failed or done wrong or performed badly. When he contravenes your instructions, or the rules, or the standard of conduct required of him, discipline him accordingly, so that he can learn the lesson of consequences, and adjust his behaviour by it. But where such practical requirements are not

impaired, accept and acknowledge whatever is done or said. Respond by all means with your entire range of emotions. genuinely and sincerely, in order to help the child to differentiate his various effects on you and thereby learn more of the lesson of consequences, but avoid following a calculated policy of correction and contradiction, except by the method explained above when practical requirements, such as instructions and regulations, are involved. Such a policy of non correction should be followed in all simple learning situations. For example, when a child is learning to read, avoid saying: "No, that's wrong", when he reads or pronounces something incorrectly. Simply acknowledge him, teach him again the correct version, and ask him to read it again. Continue this until he has learned it properly.

- 5 5. Where possible, avoid instructing a child angrily or threateningly. If the consequences of disobedience and infringement of the rules are properly and consistently applied, this is not necessary. If it happens, you are in a fight with the child, and that is of no use either to him or to you. Apply the principles of Bl 1.
- 6 6. Where possible, within the structure of practical requirements, allow a child to choose his own activities and interests. Give him as wide a range of choice and opportunity as possible without exposing him to the indoctrination techniques of the mass media, and leave the decisions in this direction to him.
- 7 7. Where possible, allow a child to discover things for himself. Guide his attention, question, demonstrate, and give him any relevant factual information which he cannot discover for himself, but avoid forcing information on him.
- 8 8. Where possible, avoid laying the blame for anything on anyone. This does not mean always concealing attitudes of blame, which could give the child an untrue image of yourself, but it does mean conveying no calculated judgement or policy involving blame.
- 9 9. Where possible, help a child to see the positive aspect of everything; not by concealing any negative aspect, but by exposing it fully (the pain, the suffering, the unhappiness - i.e. the evil - involved) and showing what can be learned from it or how it can be used positively, and how it can be worked through to the other side. And at the same time avoid identifying any individual or group exclusively with the cause of either the positive or the negative aspect of the situation.
- 10 10. Where possible, draw out a child's attitudes, reactions, emotions, opinions, views and responses, both positive and negative, to any significant - or insignificant - situation or information, and help the child to learn or in some other way benefit from them.
- 11 11. Where possible, encourage children to share their attitudes, reactions, views, responses, etc., both negative and positive, with one another, and show them the value of understanding as opposed to condemning or despising one another's feelings.
- 12 12. Where possible, use a child's reactions and responses to help him to discover his particular interests and most suitable areas of activity, and thereby develop his talents and qualities.

- 13 13. Where possible, avoid preconceived ideas of how a child SHOULD or OUGHT to react to certain situations and information. Allow him his own spontaneous reaction, and then help him to become aware of and learn from it.
- 14 14. Where possible, avoid exposing children to mass media, until they are of an age to be objective about the values which they promote instead of being indoctrinated by them. Exceptions may be made in the case of high quality educational and documentary programmes on the television and objective factual and non evaluative reporting of news in any media. But in general keep children abreast of current affairs through telling them the news in the form of serial stories. This does not mean officially banning them from watching certain programmes on the television, but it means firm control. Then as they become more aware and understanding of the outside world, the activities of the mass media, their intentions and effects, can be explained to them; the prime one being to separate the whole world into the 'goodies' and the 'badies', where the goodies are all good and the badies are all bad and there is no reconciliation possible unless the badies change all their attitudes and values and come over onto the side of the goodies.
- 15 15. Where possible, present to children all experiences, situations, and factual information which could be of use to them in building up a complete and unslanted view of the Game. Make as many aspects of the Game available to them as possible, and allow them to react to them, evaluate them, relate to them, use them and if appropriate experience them.
- 16 16. Where possible, avoid trying to compel a child to remember something. Resistance of the deep and unconscious instinct to forget only intensifies that instinct. Allow a child to remember just what he needs to remember. The power of his memory will be in direct proportion to his sense of basic security, which indicates the way to foster good memory without having to lay any stress on its value or for that matter on the detrimental effects of forgetting. Avoid labelling remembering as 'good' and forgetting as 'bad', and avoid 'testing' memory, so that those who remember feel superior and those who forget feel a sense of failure. Children will discover the value of both remembering and forgetting according to requirements.
- 17 17. Where possible, avoid any doctrine of virtues or morally superior qualities. Give children as little opportunity as possible to be self righteous or superior with one another. Allow THEM to discover what makes them feel good and what makes them feel bad.
- 18 18. Where possible, allow your negative consequences and disciplines to guide a child towards the required standards of behaviour. Moralisation is at best ineffective and at worst an encouragement to rebellion. Within the structure of those standards, avoid preventing a child from following his instincts and inclinations. But at the same time help him to become aware of all consequences - primarily the Universal Law in action - both positive and negative.
- 19 19. Where possible, avoid justification of the required standards of behaviour and the penalties for stepping outside them. Only explain them to a child who asks for an explanation, having first asked him if he has an idea of the explanation himself. Even if he has not the ideal way of explaining is by questioning and thereby getting HIM to explain.

- 20 20. Where possible, tackle all situations from which things can be learned or discovered, including individual problems, on a group basis according to BI 21. And encourage children in the practical application of BI 17.
- 21 21. Where possible, avoid the concept of punishment, which implies moral retribution, except when referring to compulsive patterns (self-punishment for example). Discipline is enforced on the basis of penalties, which are the automatic consequences of particular actions, introduced to maintain an overall standard of behaviour and operation. Punishment is for sin and is inflicted by ourselves on ourselves. It is not meted out to us by others.
- 22 22. Where possible, allow children to act out their own battles. Neither encourage nor discourage fighting, and don't stop it when it happens even when the odds SEEM to be unevenly weighted (as with marked age or size differences). And when appropriate, discuss the significances of such conflicts (both specific and in general) and help the children to understand them. Naturally, when fighting contravenes rules or requirements, such as good behaviour during formal activities or in public, then it is treated in the same way as any other 'performance'.
- 23 23. Where possible, HELP children to remain within the standards required of them, by creating an environment for them in which it is relatively easy to conform to those standards. (One does not, for example, put a bull in a china shop! However docile and well trained, it would have considerable difficulty in not doing any damage.) Otherwise the children are inhibited - not basically because it can all be brought out and tackled, but currently - and whoever is directly responsible for them is constantly 'on edge', wondering what is going to 'go wrong' next.
- 24 24. Where possible, as regards basic education (reading, writing and arithmetic), let children find their own pace and their own methods. Don't force learning on them. Don't give them dead-lines or standards to meet. Don't DEMAND of them. Give them opportunities to learn in the most natural and spontaneous way, discovering as much as possible for themselves.
- 25 25. Where possible, avoid 'protecting' children against negativity (both their own and other people's), criticism, 'unpleasant' experiences, the consequences of their actions, work, hardship, penalties and reprimands; in other words, 'reality'. (This obviously does not mean that you shouldn't save them from drowning or prevent them from jumping out of windows and the like. It's certainly possible to overdo physical protection of children, but what we are concerned with here is moral and emotional protection.)
- 26 Children tend to feel as vulnerable as those around them consider them to be. If we regard them and treat them as fragile and vulnerable to reality, that is how they are most likely to feel; fragile and vulnerable. Whereas if we give credit and recognition to their basic strength and INVulnerability, then THAT is how they are most likely to feel; strong and INVulnerable.
- 27 Learn to differentiate between, on the one hand, love of a child, which means recognition of his qualities and abilities, and awareness of his needs and requirements, and on the other hand, unreal protection of a child, which means a reduction of his qualities and abilities, and unawareness of his needs and requirements.

- 28 26. Where possible, avoid encouraging a child to 'disown' or reduce or invalidate or devalue or dismiss the world outside The Process. Allow him any attitudes he chooses to have, at the same time helping him to be aware of the significance of those attitudes. Avoid forcing him into either a positive or a negative assessment of the 'outside'; allow him to make his own assessment on the basis of everything he is learning of the nature of the Game, This will give him the maximum opportunity to live fully IN the world without having to become OF the world; which is the principle of detached involvement. (See BASICS OF PROCESS EDUCATION FOR CHILDREN, section 2.)
- 29 27. Where possible, avoid feeling bad about not INVARIABLY following these guidelines.

BASICS OF PROCESS EDUCATION FOR CHILDREN

11. 1 1 Present the facts of both past and current history in the form of stories, read or recited, and then discuss them.
- 2 Include all the attitudes, biases, conflicts, emotions, ambitions, protests, loves, hates, and prejudices - accurately of course - but with equal sympathy for and understanding of ALL points of view. Take no sides; judge no one; criticise no one. Praise by all means, and give credit where it is due, but NOT at the expense of others;
- 3 However, despite your own policy of maintaining a balance and thereby IMPOSING no bias, encourage the children to react, to take sides where appropriate, to express attitudes, opinions, biases and prejudices, and help them to do this without feeling that any reaction is 'wrong' or immoral or unacceptable. Draw them out. Give them the freedom to enact every possible view-point. Only by feeling such freedom and experiencing it, will they eventually be able to rise above their prejudices, having discovered for themselves the basic invalidity of them, instead of being forced to suppress them on the grounds of an imposed morality.
- 4 If it feels appropriate, express your own personal emotional preferences, but as far as possible, avoid giving credence to their face value, particularly when negative attitudes are involved. (This of course applies only to differing human codes and values, such as political, racial, religious and social standpoints. Full credence may be given to your feelings about basic Process principles - although any negative attitudes, even in these areas, should still be carefully examined.) But if

you give credence to the face value of your human preferences, you are likely to inhibit the expression of opposing realities in a compulsively cooperative child, whilst forcing their expression in a compulsively rebellious child! Neither effect is helpful.

12. 1 2 Present the structure of the human game from a detached viewpoint, not with condescension, or scorn or superiority, but with compassion and understanding. Present it to begin with in very elementary terms, explaining the concepts of survival, life, death, cooperation, conflict, love, hate, fear, aggression, success, failure, defensiveness, blame, justification, responsibility, and so on. Explain the positive and negative elements of the Game in terms of blessings and burdens. Explain the concepts of good and evil, right and wrong. Explain sexuality. Explain the concepts of family, property and possession, and how they relate to the various abstract elements above. And explain the immutable Laws which govern the Game; such as the Universal Law and all its subdivisions.
- 2 Relate your historical and current 'stories' to this structure. Answer questions like: "Why do those people hate these people?" in terms of the structure, without bias or blame or justification or condemnation. Explain people's unawareness of their fundamental unity, and other misconceptions and illusions which are necessary for the Game to operate.
- 3 Include Processeans as being part of the Game, with the blessing of a relatively detached viewpoint, but still subject to its pressures and influences, its conflicts and blindnesses, its agreements and illusions. Make this quite acceptable. Teach that only through experiencing all of these things can we come to have a complete awareness and understanding of humanity and the Game in which it is involved.
- 4 Explain the meaning and validity of the human game; much suffering and pain, but on the other side a sense of achievement and attainment.
- 5 Do not present the need to oppose, to fight, to struggle, as either 'right' or 'wrong', but as an essential and inevitable aspect of the Game.
- 6 Encourage the children to relate all of these things to their own feelings and attitudes. As far as the human game is concerned, the aim is to teach the children the equal validity of BOTH DETACHMENT AND INVOLVEMENT. Without detachment they cannot see. Without involvement they cannot feel. The ideal is that they should both PLAY the Game completely and KNOW the Game completely. One is not possible without the other. They cannot know it without playing it. And without knowing it, they cannot play it, they can only be subjugated by it in blindness and ignorance.
- 7 A great philosopher once said: "Passion without reason is blind. Reason without passion is dead". In other words; involvement without detachment is blind. Detachment without involvement is dead. And it works all through the spectrum of opposites. The female without the male is blind. The male without the female is dead. Instinct without intellect - blind. Intellect without instinct - dead. Jehovah without Lucifer - blind. Lucifer without Jehovah - dead. Satan without Christ - blind. Christ without Satan - dead. Soul

without body - blind. Body without soul - dead. The creative principle without the receptive principle is blind. The receptive principle without the creative principle is dead.

- 8 So the ideal is a balance; not a compromise, half way BETWEEN detachment and involvement, but a balance of COMPLETE detachment and at the same time COMPLETE involvement. Another harmonic of the ultimate paradox.
- 9 The explanations of the structure can gradually become deeper and more technical as time goes on and the children are ready to absorb them.

13. 1 3. When they know a little about the Game, in which they are directly involved, present them with the basic elements of the Game of the Gods.
 - 2 Through Rituals and Ceremonies they will have discovered the names of the Gods, felt Their presences, and learned to worship Them as the overall controllers of their lives. Now begin to fill in the details; to explain Their various natures and Their relationships with one another; to explain Their different parts in the human game, Their effects and influences and the purpose of Their work. Explain how every aspect and element in the human game derives from one of Them. Explain how They have given human beings choice within the limits of a fundamental choicelessness.
 - 3 The scope of this part of the children's education is limitless. It is the Game on the highest levels. It involves the end of the world, the life/death cycle, reincarnation, the creation of man, the fall of man. It involves the Separation and the Unity. And it involves the Ultimate Unity which is the Totality of GOD.
14. 1 These first three sections of a child's Process education, can begin as early as the child is capable of understanding and absorbing the initial simple concepts. And they can go on being learned in increasing depth and detail, indefinitely. Section 1. is geared to involvement; the expression of feelings and attitudes in relation to experiences and events. Section 2. is geared to intensifying the involvement, but at the same time leads to the beginning of detachment. Section 3. is wholly geared to detachment.
 - 2 Once a beginning has been made, the three sections can be interwoven, the three levels of action can be examined simultaneously and related to one another. 1. the outwards manifestations; 2. the human significances; and 3. the God significances.

- 15 1 A Section 1. can include any event, however apparently insignificant, as long as it is considered to be of interest and a useful aid to learning. Even internal Process events can be included, if investigation of them in terms of sections 2. and/or 3. would be valuable. Almost any story can be a lesson in Process terms, because it is bound to involve actions, motivations, attitudes, relationships, blessings or burdens, God manifestations, significances, or signs.
- 2 B. Get the children to act out some of the stories told; each playing a character or group, and identifying with it for the enactment. But as far as possible, avoid any tendency towards unquestioned labelling of 'goodies' and 'baddies'. If it feels appropriate, you can get the children to write playlets, illustrating the stories and bringing out the significances, and then to act and discuss them.
- 3 C. Get the children to describe and discuss their relationships with one another; telling their own stories and then investigating together all the various actions, attitudes, motivations, God patterns and other significances. Get them to express and discuss their relationships with the Gods, humanity, The Process, adult Processeans, their Chapter, etc. in the same way.
- 4 D. Remember there are no taboos on what a child can be told or can witness or can experience, as long as his experience is a balanced one, with no undue predominance given to anyone viewpoint. A child's acceptance level is generally a great deal higher than an adult's. It is not what a child sees or hears or experiences which helps him towards delinquency, it is his negative attitudes to what he sees and hears and experiences, and those attitudes are strongly dependent upon the attitudes of those around him. Events and experiences can only warp a child's mind if he chooses that they should. Now his choice depends first of all on the agreements which he has brought with him from past incarnations and identities, but he can also be powerfully influenced by the values and moralities of those closest to him. His own agreements may either be contradicted or solidified, but one way or other they are almost bound to be affected. For example, a child is far more likely to suffer from the sight of violence and brutality if his parents have an agreement that he will suffer from the sight of violence and brutality. Children are amazingly selective, but if we try to force a particular selection upon them, either they compulsively resist it or they compulsively go along with it; whichever way they choose is scarcely likely to constitute a valid or detached decision.
- 5 A A predominantly violent and uncivilized home is as likely to produce a paragon of compulsive virtue as it is to produce a violent and uncivilised individual. Equally a predominantly virtuous and suppressed home is as likely to produce a violent fanatic as it is to produce a virtuous and suppressed citizen. None of these categories is ideal. All of them show a heavy compulsive bias one way or another, largely due to the unbalanced nature of the home environment.
- 6 E. A study of all Process non-religious information, including the Logics and the appropriate BI's, should form the basis of

Section 2., whilst Section 3. is based on a study of all Process religious information.

- 7 F. As early as a Processean child is able to understand, explain to him the difference between The Process and the outside world, giving to neither precedence or superiority over the other in the overall structure of the Game. Your own self-evident preference need not be concealed nor denied. But equally it does not have to be either protested in an attempt to persuade the child to agree with it, nor devalued in order to avoid influencing the child.
- 8 When explaining the nature of 'the outside', include the practical survival reasons for Processeans' conformity with certain outside rules and customs, despite the fact that they are NOT necessarily part of the structure of practical requirements within The Process. For example, there may be no restrictions on expressing emotions and attitudes, both positive and negative, openly within a purely Process environment, but there ARE restrictions on such expression in an outside environment.
- 9 G. Read the Bible to a child from as early an age as he can understand it. But remember, there are parts of the Bible that for biased reporting outdo television! Avoid those parts. Avoid the stark evaluation of 'goodies' and 'baddies', which the Bible sometimes presents. This does not mean excluding the concepts of sin, or evil, or disobedience of God, or retribution (Universal Law), or destruction, or any of the negativity which the Bible describes and analyses so eloquently. It means avoiding the separation of people into those who are basically good and those who are basically evil. When the child is capable of an objective view of this particular reality, then he may read or have read to him the parts of the Bible which express it.

The following section was typed out manually on a typewriter. I have no idea what the source was on it. If someone can confirm or deny its authenticity, to insure an accurate record, that would be good. Until that time, I include it here as I found it.

We ourselves are probably the most vital aspect of our childrens' environment. We are their most immediate examples of adulthood -- the stage of development which they are learning to reach.

How close we come to attaining our ideals with regard to our children does not depend on the actions we take towards them or the circumstances we create for them or the environment we build around them, as much as the scope of our own awareness and understanding of them. Because it is that awareness and understanding which will determine the nature of our relationship with them.

We cannot even hope to raise our children on the basis of the minimum of demands, if we burden OURSELVES with the maximum of demands on how to do it.

One of the most powerful guilt links between parents and children is established by the concept of sacrifice on the part of the parent in favour of the child. Many "Well-intentioned" parents put themselves thru a great deal suffering of one kind or another in order to give their children the "perfect" -- or even the best possible -- upbringing. The end result is usually guilt; the children, unless they are extremely detached, feel guilty for what the parents are sacrificing for them. They build up a "debt" toward the parents, which they feel unable or unwilling to pay.

Remember that actions taken and attitudes expressed are far more powerful suggestions than words spoken or ideas expressed.

A child may repeat what we say. But he is more likely to live by what we do and what we are.

Children are neither helpless victims nor uncontrollable monsters. They are responsible and aware beings with a high level of control and adaptability.

As long as you are not imposing demands on a child; blaming him, making guilty and giving him a sense of failure; it is quite safe to expect of him always a little more than his current capability will allow. This encourages him to reach further and further upwards and outwards, and thereby keeps his development moving at optimum speed.

It's like we should be with ourselves. Aim as high as possible in relation to our ideals, but accept without blame, regret, justification or a sense of failure whatever outcome manifests. That keeps us as close as it's possible to be at any given moment to attaining our ideals.

When you are with children, do not deceive yourself that you are a juggernaut in a field of fragile daffodils. You are far more likely to be a fragile daffodil in a field of juggernauts.

If your judgement is less than perfect -- and whose is not? -- and you wish to err on the positive side rather than the negative side, assume that a child understands unless and until he proves that he does not.

Give children credit not only for responsibility, which is choice, but also for a sense of responsibility, which is the beginning of an acceptance of responsibility, which is the awareness of choice.

We can educate, which means literally "draw out", our children, most effectively and completely thru our own example. What we are, they will become. Lessons are more for clarification and preparation than anything else. What we say to a child is important, but what we are to a child is what really matters.

Where possible, within a structure of practical requirements, allow a child to choose his own activities and interests. Give him as wide a range of choice and

opportunity as possible, and leave the decisions in this direction to him.

Where possible, allow a child to discover things for himself. Guide his attention, question, demonstrate, and give him any relevant, factual information which he cannot discover for himself, but avoid forcing information on him.

Where possible, help a child to see the positive aspect of everything; not by concealing any negative aspect, but by exposing it fully (the pain, the suffering, the unhappiness -- i.e. the evil -- involved) and showing what can be learned from it or how it can be used positively, and how it can be worked thru to the other side.

Where possible, draw out a child's attitudes, reactions, emotions, opinions, views and responses, both positive and negative, to any significant -- or insignificant -- situation or information, and help the child to learn and benefit from them.

Where possible, encourage children to share their attitudes, reactions, views, responses, etc., both negative and positive, with one another, and show them the value of understanding as opposed to condemning or despising one another's feelings.

Where possible, use a child's reactions and responses to help him to discover his particular interests and most suitable areas of activity, and thereby develop his talents and qualities.

Where possible, avoid preconceived ideas of how a child should or ought to react to certain situations and information. Allow him his own spontaneous reaction, and then help him to become aware of it and learn from it.

Where possible, avoid trying to compel a child to remember nothing. Resistance of the deep and unconscious instinct to forget only intensifies that instinct. Allow a child to remember just what he needs to remember. The power of his memory will be in direct proportion to his sense of basic security, which indicates the way to foster good memory without having to lay any stress on its value, or for that matter, on the detrimental effects of forgetting. Avoid labelling remembering as "good" and forgetting as "bad", and avoid "testing" memory, so that those who remember feel superior and those who forget feel a sense of failure. Children will discover the value of both remembering and forgetting according to requirements.

Where possible, avoid any doctrine of virtues or morally superior qualities. Give Children as little opportunity as possible to be self-righteous or superior with one another. Allow them to discover what makes them feel good and what makes them feel bad.

Where possible, allow consequences and disciplines to guide a child towards the required standards of behavior. Moralizations are at best ineffective and at worst an encouragement to rebellion. Within the structure of those standards, avoid preventing a child from following his instincts and inclinations. But at the same time help him to become aware of the consequences of his actions.

Where possible as regards basic education (reading, writing and arithmetic), let children find their own pace and their own methods. Don't force learning on them. Don't give them dead-lines or standards to meet. Don't demand of them. Give them opportunities to learn in the most natural and spontaneous way, discovering as much as possible for themselves.

Where possible, avoid "protecting" children against negativity (both their own and other people's), criticism, "unpleasant" experiences, the consequences of their actions, work hardship, penalties and reprimands; in other words, "reality". (This obviously does not mean that you shouldn't save them from drowning, or prevent them from jumping out of windows and the like. It's certainly possible to overdo protection of children, but what we are concerned with here is moral and emotional protection.)

Children tend to feel as vulnerable as those around them consider them to be. If we regard them and treat them as fragile and vulnerable to reality, that is how they are most likely to feel: fragile and vulnerable. Whereas if we give credit and recognition to their basic strength and invulnerability, then that is how they are most likely to feel: strong and invulnerable.

Learn to differentiate between, on the one hand, love of a child, which means recognition of his qualities and abilities, and awareness of his needs and requirements, and on the other hand, unreal protection of a child, which means a reduction of his qualities and abilities, and unawareness of his needs and requirements.

Where possible, avoid feeling bad about not invariably following these guidelines!

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THE PROCESS
CHURCH OF THE FINAL JUDGEMENTOMEGA
Friday 14th May 1971

Brethren, As it is,

1. 1 We are being invited more and more now to talk to groups of people.
Here are some points which will help you to conduct these talks.
- 2 1. Set out to TEACH or to PREACH TO your audience, rather than trying to explain to them what The Process is all about.
- 3 2. Don't TELL people what the Process is; SHOW them.
- 4 3. There are three ways of showing people what The Process is.
- 5 One; teaching its principles, ("We can accurately judge what we give by what we receive." "Good control is good contact." "Acceptance of responsibility is the awareness of choice." "Whatever you demand, expect the opposite." "Faith is an innate knowledge of the fundamental rightness of all things, whether positive or negative." "Whoever we are looking at, we are looking at ourselves." "Blame is at the core of strife and discord." "The surest way to become susceptible to the power of evil is to resist it." "The only block to love is ignorance." "To love what hates you is to disarm the hatred and make it powerless." "The awareness of a fundamental unity preserves harmony in a duality. ")
- 6 Two; preaching its message. ("The tide is now destruction by GOD's will." "Where there is love, respond to it. Where there is no love, give it." "The fulfillment is the elimination of all blame. Therein lies the conquest of death." "Only the person who knows and accepts the darkness of the world of men, sees the Light of GOD." "He that endures to the End shall be part of the New Beginning." "He that hath an ear, let him hear. He that hath not, let him not." "The only road to Life passes through the Valley of the Shadow of Death." "The End is now. The New Beginning is to come.")
- 7 And three; living by its principles.
- 8 4. A talk situation should be one or other of the first two of these, whichever is appropriate, or it may be a combination of both. (The third goes without saying, at all times!)
- 9 5. In order to teach or preach, do not begin with The Process; begin with the audience and bring them, by a route which is real and meaningful to them, TO The Process.
- 10 6. Begin with a concept which is already real, meaningful, significant and charged for the audience. With a new audience, that excludes The Process, Processeans, the structure of The Process, the beliefs, the principles, the activities and the history of The Process. It probably excludes the End of the world, and it almost certainly excludes the Gods and Christ, as WE know Them.

- 11 What else is there?
- 12 There are the every day lives of your audience; their thoughts, their feelings, their problems. their desires, their fears, their aversions, their uncertainties, their unanswered - and often masked - questions, their patterns of behaviour. their worries and anxieties, their hopes, their loves, their hates, their conflicts, their guilts, their ambitions, their joys, their opinions, their interests, their prejudices, their pre-occupations, and all the things which they blame for their dissatisfactions.
- 13 THAT, somewhere in THAT strata, is where you begin. You begin with THEM. Like all of us they are looking glasses reflecting a kaleidoscopic jumble of mental and spiritual values and agreements. And in order to make contact with them, you must step, like Alice, through the looking glass and into THEIR domain. You must enter THEIR world. You must take one of THEIR points of reality, and from that you can lead them towards the Process principle or the Process message which you intend to convey, i.e. the Processean approach to that point of reality. That will show them one small aspect of what The Process is about.
- 14 For example, you may begin with 'giving', a point of reality for them, and you may lead them from there to the principle that 'we may accurately judge what we give by what we receive'. You may begin with 'control' and lead them to 'good control is good contact'. 'Responsibility' to 'acceptance of responsibility is the awareness of choice'. 'Demand' to 'whatever you demand expect the opposite'. 'Faith' to 'faith is an innate knowledge etc.'. 'Judging one another' to 'whoever we are looking at we are looking at ourselves'. 'Strife and discord' to 'blame is at the core of strife and discord'. 'Evil' to 'the surest way to become susceptible to evil is to resist it'. And so on.
- 15 Lead them from their world into your world. But lead them carefully, gently and with understanding. They cannot jump too suddenly from a concept which is real to them to one that, as yet, has been beyond both their experience and their awareness.
- 16 For example, their conflicts may be real to them as painful dilemmas, but you cannot take them immediately from that point to the conflict between Jehovah and Lucifer - unless they have considerable background knowledge of those two Beings. A sense of choice may be real to them, but you cannot plunge them from that straight into the paradox of choice and choicelessness. Their own instinct to blame may be real to them, but that's several steps away from any appreciation of the cycle of blame and demand. Pollution, population explosion, famine, disease, H-bombs and chemical warfare, may all be real to them, but that's some way from the reality of the End.
- 17 Lead them from their world through territory which they already know - but didn't know that YOU knew! Make their confessions for them. ("Sometimes you wish your husband were dead." "You're afraid to express your love in case it is rejected." "you have fantasies which you could never dream of telling anyone about.") But at the same time convey your complete acceptance of them and their 'confession'. This is done chiefly through projection. If you FEEL acceptance, then you will communicate it. But including yourself in the confession also helps. ("The things we express with most conviction, are often the things about which we feel least convinced." "We have difficulty in respecting

people's virtues, but we are usually very grateful for their vices." "We all of us regret things which we have done." "We are all complete cowards in one area or another." "We feel more hatred for those whom we love than anyone else." "Although we hate to admit it, we actually enjoy our dislike of certain people." "We all of us tell lies more or less frequently. We'd be GOD if we didn't!" "We're all afraid of something. And sometimes we're so ashamed because the thing we're afraid of must seem so trivial to other people." "There's so much about ourselves that we prefer to keep hidden. ")

- 18 Then lead them into territory which is only part known to them. ("This is the conflict between Christ and Satan being expressed within YOU.") These are familiar concepts - Christ and Satan - put together in a new and different way, seen in a new and different light. ("We only blame people when we feel that WE have done something bad.") 'Blame' is real to them, 'feeling they've done something bad' is real to them, but it's unlikely that they have ever properly connected the two concepts. ("We make ourselves suffer in order to expiate for our sins." "We feel responsible for the evil and destruction in the world." "War is the mass expression of our own personal and individual hatreds." "Our lives are a patchwork of burdens and blessings." "The only evil is a sense of failure." "All blame and therefore destructive intent springs from a sense of failure." "The harder we resist something, the more power it has over us.") Explanations will be required to make this half-old half-new territory safe for your audience to enter. But it's a step from their world into yours. It's a link which has a contact and a reality in both worlds.
- 19 7. When you lead someone from old familiar territory, which is to some extent painful or mysterious or incomplete or unsatisfying into new territory, which through its revelations helps to make that old territory less painful, less mysterious, more complete and more satisfying, YOU HAVE SHOWN THEM SOMETHING OF MAJOR IMPORTANCE ABOUT THE PROCESS AND PROCESSEANS.
- 20 Never attempt to show an audience at any one time, more than one or two aspects of what The Process is. That would be like a Christian minister trying to explain the entire concept of Christianity in one sermon.
- 21 8. Now if a man ASKS: "What is The Process?", then you have your answer. It does not have to be as lengthy as it has been recorded, but that gives you the basis of it. It's no explanation of the workings or the structure or even the philosophy of The Process. (That CANNOT be given in answer to such a question.) It's simply a flash of light over the whole concept.
- 22 But in a talk situation, whether teaching or preaching, there IS another way of answering that question, along the lines of point 6. In fact there are a hundred and one other ways.
- 23 Take a simple but basic human concept which you know is real to your questioner in a personal and immediate way, or you might ask him what is most important to him or takes up most of his attention. (His profession, his marriage. his political standpoint; death, sex, youth, old age; violence, love, crime; his own fears, his feelings of inadequacy, his ambitions, his image, his personal philosophy, his religion.) Share that concept with him; join him

in it; understand him within it. Then lead him into a Processean approach to that concept. Lead him to an awareness of its meaning and significance in Process terms; in other words a wider view and a greater understanding of it, together with a greater degree of detachment from it. You yourselves have learned, through The Process, how to attain that degree of detachment from all of those and similar concepts; teach him how to attain it from just one of them.

- 24 When you have done that, explain to him that THAT is The Process, making it clear that it is only one aspect. If he asks for another, do the same again with another simple basic human concept. You have a pupil.
- 25 9. Whether you are teaching or preaching or doing a little of both at the same time, will depend on a) your own function as a Processean and b) the nature of your audience. There is a distinction between teaching and preaching, but also there are points where the two overlap and merge. Teaching tends to involve facts, logical sequences, inevitable consequences, causes and effects. Preaching tends to involve prophecies, appeals, exhortations, inspirations and directions. Sometimes the two categories are quite separate; sometimes they come together and become two parts of one message. But your feelings will tell you what is most appropriate in a specific situation.
- 26 10. Whatever the situation, your technique in both teaching and preaching will be personal for YOU. There is no set pattern. But there are some basic guidelines. Whether you use a question technique or a statement technique, whether you project strong emotion or a calm placidity, whether you are loud or soft, whether you stand and gesticulate or remain seated and unmoving; and whether your audience is a large crowd, a small group or just one individual, whether it's receptive or sceptical, educated or illiterate, emotional or Intellectual, begin, wherever possible, WITH THEM. Follow Logic Four; Reality and Acceptance. Begin with them and their world, and lead them step by step to you and your world. Whether they choose to remain there with you or to return to their own world, is up to them. Your function is not to persuade but simply to show. Until you appear on their scene, most people have seen only one world. You are offering them an alternative; exposing It to them aspect by aspect. The decision - on this level - of whether or not they accept the alternative, is theirs.
- 27 11. There ARE audiences and individuals who will come uninvited - except by your projections - into your world of their own accord. Whether they stay after you have shown them around is another matter. But they do come, and this will happen for you more and more as time goes on. They WANT the Processean approach. immediately and without preliminary. Give it to them.
- 28 Still remain within one or two aspects. Don't try to give them everything at once. However eager and willing a tourist might be, he cannot be shown an entire city all at once. He can be given an overall distant view from the air (as in IF A MAN ASKS), but in order for him really to discover the city, he must be led

from street to street and from house to house, and sometimes from room to room in one particularly important house.

- 29 And the person who specifically ASKS to be allowed into your world, of all people is not requesting an immediate and comprehensive run down on Process structures, beliefs, philosophies or antecedents. He is seeking the contact of a Processean, within a Processean's world.
- 30 All the same principles apply, except some of the earlier steps can be omitted. You can BEGIN with the half-new half-old threshold to which the average audience has to be led. And then you can move from there as your own sensitivity guides you.

So be it.

[Signature ROBERT]

14 May 1971

ROBERT DE GRIMSTON

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BI THIRTY TWO

EXTERNALISING

THE PROCESS

OMEGA

CHURCH OF THE FINAL JUDGEMENT

Wednesday 10th November 1971
revised September 1973

Brethren, As it is,

1. 1 As we know from BI 31, everything is based on reflections, and all of us are mirrors identified with the images which we reflect. Emotions and attitudes are no exception to this rule. We do not originate our emotions or our attitudes. We reflect them from one another.
- 2 If I feel sad, that sadness comes from something or someone outside of me. If I feel joyful, the joy is not mine; it comes from elsewhere.
- 3 It does not matter in this context where these feelings FIRST manifested - SOMETHING or SOMEONE must have originated them, but that is not relevant to here and now, in time; what matters is that here and now, in time, I have received them and reflected them; I have not myself created them.
- 4 In isolation - REAL isolation - we feel nothing. We are mirrors, therefore, in order to feel , we must reflect an image, identify with that image, and then we can feel as that image feels.
- 5 One tenent of the New Game is the recognition that those around us reflect us, that what we see in others is OURSELVES. Therefore: 'IF WE CAN TRULY SEE ONE ANOTHER, NOT AS SEPARATE ISOLATED INDIVIDUALS, BUT AS MIRRORS OF OURSELVES, THEN WE CANNOT BECOME TRAPPED IN THE CYCLE OF BLAME.'
(B1 17.1,15)
- 6 But there is another complementary step which completes this, and gives us our next move in the conquest of blame.
- 7 Others reflect us; that is important to realise. But equally important to realise is the fact that WE reflect THEM as well.
- 8 We desire unity. And yet we find ourselves with negative attitudes towards one another, which can only form a block to unity - AS LONG AS WE CONTINUE TO ATTRIBUTE THOSE ATTITUDES TO OURSELVES!
- 9 Now if we feel the attitudes, to that extent we are responsible for them. Evil belongs where it manifests. It is no error, nor is it a 'sin' against us that we feel them. They are ours to the extent that we have chosen to feel them. BUT, the secret here is to recognise that we did not ourselves create them. Our choice was not to originate them, but

to RECEIVE them. They are not objects, but REFLECTED IMAGES.

- 10 As long as we see ourselves as creators and originators of such feelings and attitudes, we can only turn in upon ourselves in order to find the source of them. And to a painful and limited extent we find some valid answers. But they are answers, not to why we have CREATED those feelings, but why we have REFLECTED them.
 - 11 Within the limits of the Game, the choice is ours (illusion though it may be on an ultimate level) but it is a choice to reflect not a choice to create.
 - 12 And in the New Game, with this knowledge, instead of looking inwards and embarking on an uncomfortable journey of self-investigation, we can take another far less painful and ultimately more constructive path. Instead of looking behind a negative attitude for 'why', we can look outwards and away from ourselves for 'WHENCE'; no longer 'Why am I feeling this?' but 'from where am I receiving this?'
 - 13 Now when it comes to feelings, the principle of reflection is total. EVERYTHING is reflected, NOTHING is created, as far as we are concerned in the here and now. But the area of feeling which is most vital to the requirements of the New Game, and also the area in which this knowledge can be most easily and effectively applied, is OUR FEELINGS TOWARDS OTHER PEOPLE. So that is where we shall begin.
2. 1 The basic principle is simple. If A has an emotional attitude towards B, whether positive or negative, that attitude is coming from B himself.
 - 2 Now it's the NEGATIVE emotional attitudes which constitute the problem. The positive ones are in tune with the New Game; we can enjoy them, validate them, enact them, express them, and thereby make good use of them. But they need no special handling, On the other hand the negative ones do need special handling, so it's them we shall consider here.
 - 3 Let us suppose A feels a strong dislike towards B. That is because B feels a strong dislike towards himself - consciously or unconsciously - and he projects that feeling outwards for anyone to receive and reflect who chooses to do so. For reasons of his own, which are not important in this context, A chooses to do so, and finds himself disliking B. He has not created the dislike, he has received and reflected it.
 - 4 And a feeling can be more precise than general dislike. Disgust, horror, contempt, pity, mistrust, confusion, hatred, fear; all feelings, emotions, attitudes, which can be felt in direct relation to a particular person, and which indicate that that person feels them in direct relation to himself.
 - 5 The feeling between A and B can be mutual. The principle is still the same. A despises B because B despises himself. B

despises A because A despises himself.

- 6 Every emotional attitude we have towards a person, we receive from that person. Of that we can be sure. From where he has received it need not concern us at this stage, any more than the reasons why we have taken it from him. Our first and most important concern is the simple fact that WE received it from HIM; we did not originate it.
3. 1 In the Old Game, the important aspect of our responsibility when we felt negative towards another person, was what our own hostility or failure had been to cause such a feeling; a responsibility in the past. In the New Game the important aspect of our responsibility is what we do with that feeling in the immediate future.
- 2 Both principles are valid in their own context. In the past a recognition and acknowledgement of what we have done or failed to do, which leads us to reflect and identify with a particular person's negative attitudes towards himself, and in the future an intention to make meaningful amends for whatever it is we have done or failed to do by using the reflection and identification to constructive ends.
- 3 Those constructive ends we shall come to in a while, but the first and vital move, which takes precedence over all else in this New Game forward looking principle, is right in time. It is a recognition of what is, not what was or what will be, but what is, NOW! The first move is an altogether 'in time' awareness. And that in time awareness is the knowledge that any negative feeling which we have towards another person is something we are receiving, right now, from that person, and reflecting, right now, back to him.
- 4 The vital reality of what is, in this situation, is that we are not initiating, we are reflecting.
- 5 And to recognise this vital reality, to be aware of it, is to "EXTERNALISE".
- 6 Instead of looking inwards to discover why we 'feel as we feel, we look outwards. We look for where our feelings are coming FROM. We look for the 'cause' and the source OUTSIDE as opposed to inside ourselves.
- 7 If A finds himself regarding B with distaste, then instead of internalising and asking himself why he should feel that way about B: What has he (A) done? What has he failed to do? he EXTERNALISES, and without 'flaying to ask himself he KNOWS why he feels that way about B; because B feels that way about himself, B regards HIMSELF with distaste. With B it may be an unconscious feeling, but it's there nonetheless and very real.

- 8 Now in a state of irresponsibility, the average human being looks outwards for the source of his negative feelings towards others, but on a different level entirely, and without the essential knowledge of reflections. He looks for a JUSTIFICATION of his feelings, and thereby, whether he knows it or not, a means of REINFORCING them.
 - 9 For example, A finds himself disliking B. Without even the Old Game principle of past responsibility to guide him, instead of looking for his own hostilities and failures as the relevant inward source of his dislike, he looks at B's hostilities and failures - or some other apparently 'wrong' manifestation in B - in order to rationalise and thereby justify his dislike. He tells himself that the reason he dislikes B is because B is stupid, or vicious, or pompous, or self-righteous, or dishonest, or mean, or cruel, or insensitive, or ... (In fact, the rationalisation usually comes so hard on the heels of the negative attitude that by the time the attitude is fully conscious the rationalisation is already in place. All A is aware of is that he dislikes B because B is ... His consciousness missed the swift unearthing of a suitable label to pin upon an already felt emotion).
 - 10 Now like all justifications, the label may be factual. B may well manifest whichever of the above characteristics A ascribes to him. BUT IT IS NOT THE CAUSE OR THE SOURCE OF A'S DISLIKE. IT IS THE JUSTIFICATION HE USES TO MAINTAIN HIS DISLIKE.
 - 11 This kind of irresponsible looking outwards for the source - which we all of us still do from time to time - gives us 'reasons' for continuing to harbour and express our negative feelings towards one another. We even tell ourselves sometimes, when we are in the throes of such feelings, that it is our duty to point out one another's faults and failings. But when we realise that our own most significant failings are our negative attitudes to one another, we must equally realise that this is a classic example of 'motes and beams'!
 - 12 But more important, this is NOT externalising. Externalising leads towards LIFTING a negative attitude, not justifying and thereby reinforcing it.
 - 13 Rationalising puts the supposed cause of a negative feeling outside our control, so that we can continue to harbour it apparently without choice. Externalising on the other hand acknowledges the source of a negative feeling as being outside us, so that we no longer NEED to harbour it, because of the realisation that its roots are elsewhere.
 - 14 'I cannot stop disliking X, because he is so ...' becomes 'I CAN stop disliking X, because the dislike is not mine but his!'
4. 1 But although the feelings that we have towards one another are not our own but one another's there has to be a reason

why we receive and reflect them; and by this I mean not a negative reason from the past, but a positive reason for the future; a purpose rather than a cause.

- 2 Not everyone feels exactly the same way about a particular person at a particular moment. For just as each of us has his separate and different role to play in the overall Game, so each of us has his separate and different role to play in relation to a particular person. For each human being has many diverse and often conflicting attitudes to himself, although he is quite unconscious of most of them. And one person's function may be to reflect back to him a specific positive attitude, whilst another's is to reflect a specific negative attitude.
- 3 According to our own Karma, we reflect the emotional component parts of one another. And the purpose of it is 'contact'. We do it in order to make contact with one another.
- 4 A mirror makes contact with an object by reflecting it and identifying with the reflection.
- 5 I make contact with you by feeling towards you what you feel towards yourself and identifying with that feeling.
- 6 I know a part of you by what I feel towards you.
- 7 I identify with you by feeling what you feel.
- 8 This is contact.
- 9 Now with the knowledge of reflections, and the ability to externalise my feelings through that knowledge, if I have negative feelings towards you, instead of blindly identifying with them and enacting them, I can use them to understand something about you which makes you suffer and thereby put myself in a position to help you.
- 10 If I externalise, I myself can become free of the negative feelings, and then I can help you to become free of them, BECAUSE I UNDERSTAND EXACTLY WHAT YOU FEEL.
- 11 If I internalise and ask myself about myself, it's a beginning, because at least I shan't help you to solidify your own feelings, but equally I shan't help you to lift them. If I justify and rationalise, and tell myself that I have good reason to feel negative towards you, I shall maintain and reinforce my own feelings, and thereby, through expressing or at best projecting them, I shall help to maintain and reinforce yours.

- 12 But if I externalise, I can first of all lift the feelings from myself - they are not mine and therefore I have no need to harbour them - and then, through positive contact with you, I can help you to lift them from YOURself.
5. 1 It sounds easy. It sounds as though as soon as we realise that a feeling comes from someone other than ourselves, we can magically detach from that feeling. And if we are talking about a TOTAL realisation, in a very ultimate sense of the word, that is surely how it would be. But we have not yet reached that stage of the Game.
- 2 At this stage we are talking about the BEGINNINGS of a realisation, which means the BEGINNINGS of detachment.
- 3 Our realisation must begin with the intellect; a simple conscious understanding of the basic principle that whatever we feel towards someone we are only reflecting what he feels towards himself.
- 4 Like all knowledge received from without, this simple understanding will take time to penetrate below the level of consciousness, and to displace a very solid agreement that any feeling we have is ours and ours alone, and the only thing we are willing - all too ready - to place outside ourselves is the BLAME for that feeling if it is negative!
- 5 So don't expect at this time the initial recognition to wipe away the feeling in an instant. It may, because it has the capacity, but equally it may not. Let it first give a greater sense of cause and control over the feeling. Let it prevent you from reinforcing the feeling. Let it disarm you from indulging it. Let it tell you that because the feeling itself is not ROOTED in you, you have that much greater control of it, and it has that much less control of you. Let it expose any rationalisations which have entered your view of the situation.
- 6 The purpose of the recognition, the purpose of externalising a negative attitude, is to give you the strength of awareness which you need to lay that attitude on one side, to detach from it, to rise above it, no longer to feel it, But that is by no means always easy.
- 7 To externalise is the first step. It involves the recognition itself. The next step is detachment ON THE STRENGTH OF THE RECOGNITION.
- 8 In emotionally unintense situations or relationships, detachment is possible on the basis of a relatively weak recognition. The feelings are not very intense - meaning either that the source of them is itself mild, or that the reflection is only a dim one, as with a fairly remote relationship. Therefore if

the outer consciousness has grasped the basic principles, even on its most superficial levels, then the recognition involved in externalising may be strong enough to enable us to detach from the feelings. SOME will power may be required to keep the knowledge there and prevent the feelings sliding back and being rationalised, but not a great deal.

- 9 But at the other end of the scale, in a very emotionally intense situation or relationship, it is not so easy. Our reflection of the feelings of someone close to us, for example, is intense, both positive and negative. (This is the very nature of closeness in these terms). And when the feelings are negative, when we tune in to a deep and powerful self-hatred and reflect it back, then our recognition has to be a deep conviction, our externalising has to be extremely real to us, to give us the will to detach.
- 10 We are dealing here not with mild attitudes but driving emotions. If you manifest hatred towards another person and you identify with that feeling, as you must in order truly to feel it, then your instincts are powerful and destructive. To lay that feeling on one side, to detach yourself from its vicious urges, and set out to lift that person's own SELF-hatred goes directly against those instincts!
- 11 The instincts tell you to express the hatred, to rationalise it and thereby reinforce it, to inflict damage on the person towards whom you feel it. Your knowledge of its source must be strong indeed to disarm those intentions and to emerge with a positive outcome.
- 12 If A hates B and there is no awareness, then the last thing A wants to do is to lessen any self-hatred that B might have. On the contrary his instincts are to INCREASE it. If he can show B what a terrible person B is, what a failure he is, what a thoroughly nasty and unpleasant character he is, and really convince him of it, THAT he feels will give him intense satisfaction.
- 13 So when the feelings are really intense, the task can be a difficult one.
- 14 We can even convince ourselves that we have made it when we haven't. But the effects will tell us soon enough if we watch for them.
- 15 For example, indifference can sometimes feel like detachment. But when we begin to act from a standpoint of indifference, we can quickly see from the effects we are creating that the negative attitude is still operative in us.
- 16 Two people in a close relationship can often cycle downwards in a Spiral of increasingly negative attitudes towards one another. It begins (say) with each reflecting and identifying with the other's self-dislike, but through rationalisation and therefore reinforcement of the feelings, each gives himself

cause to identify with a more negative attitude in the other, (say) self-contempt. So each is heavily despising the other. That is reinforced, and they both move on to reflecting one another's self-hatred. And often, when THAT has reached its peak, the next step down is indifference.

- 17 Hatred is destructive, but it is a twisted form of validation. We hate ourselves because we are 'bad', 'evil', 'nasty', etc. But indifference is infinitely more destructive. We are indifferent to ourselves because we are 'nothing'.
- 18 So beware of mistaking indifference for detachment. If it catches you, it will probably do so on the tail end of some very intense negative attitudes, from which you think you are becoming detached. But just watch the effects, in relation to you, on the person from whose feelings you thought you had detached.
- 19 For example, you feel intense dislike towards X. You externalise, but the feeling is very powerful and it's not easy to lay it aside. You so much want to tell X that, he is a thoroughly unpleasant person. So you go through a few cerebral contortions, and you find that you don't feel anything towards X at all. Aha, you think to yourself, detachment. And you make some moves towards X on the basis of this apparent detachment, and X goes down like a stone.
- 20 Unless you pick it up at that point things can get very much worse. You find yourself disliking him again, and your instantaneous rationalisation is that despite your detachment - attitudelessness! - he collapsed. There must be something wrong with him. True; that, was where we began this story. Your dislike, indicating his self-dislike. But, if there had been detachment, the 'wrong' might have been 'righted'. The fact that it got more wrong than ever spells indifference.
- 21 But don't castigate yourself for falling into this particular trap. Which of us doesn't from time to time? Indifference is a powerful weapon, both from within and from without. If we were a hundred percent proof against it in either direction, we would already have mastered the New Game.
- 22 And there is another possible, though far less dangerous, trap to be considered when we begin the art of externalizing. We may easily be tempted to use the externalisation itself as a rationalisation. When the recognition is still not deep enough to make detachment from the attitude immediately possible; we might sometimes feel like saying to ourselves: 'Well I only dislike him because he dislikes himself. So the fault is his!' A sadly ironical misuse of the knowledge, but so easy to do in the grip of intense negativity.
- 23 And sometimes it's this very rationalisation, slipped in almost unwittingly, that can lead to the state of indifference described earlier.

6.
 - 1 So when you externalise, bear in mind the possible pitfalls, and don't assume that it will always be easy. And particularly don't expect instant success in close relationships. Otherwise you are inviting a sense of failure; a feeling that everyone else can do it, but you cannot. And that will be no help to you.
 - 2 But on the other hand, have faith in the basic principle and its workability.
 - 3 As with everything, there is a Beginning, a Task and a Fulfillment. The Beginning is a long way from the Fulfillment, but it is nevertheless a beginning. And the Task is a direct and inexorable route TOWARDS the Fulfillment.
 - 4 If you can externalise and successfully detach from your negative feelings towards a person or a group of people once, you can do it again, and again, and again. If you can produce a positive outcome from an initially negative attitude, by externalising and detaching, once, you can do it again, and again, and again.
 - 5 Apply the lessons you have already learned to this knowledge, and there need be no sense of failure or futility.
 - 6 Aim as high as possible, but accept whatever manifests. Don't RESIST the negativity; accept it, 'own' it - not inasmuch as you have created it, but inasmuch as you have chosen to receive and reflect it - and then eliminate it, or override it, or rise above it, And if a sense of failure or futility arises, treat that in the same way.
7.
 - 1 Having tackled the possible pitfalls - including that of descending into a sense of failure if and when we fall into them! - let's go back to the true purpose of externalising.
 - 2 Initially, of course, it is to give us the strength to detach from or above the negative feelings which we reflect. But if we stop at that point, then there has been no purpose in our original reflection of the negative feelings, which we have already established as a means of making contact, and by direct experience gaining an understanding of a person's feelings towards himself.
 - 3 So by reflecting and identifying, we make contact and gain understanding. Then by externalizing and detaching, we put ourselves in a position to USE that contact and understanding helpfully towards the person concerned.
 - 4 It is his negative feelings towards himself that harms a person. It is these feelings that prompt him to send out destructive

effects, which must return to him.

- 5 It is his negative feelings towards himself which we have reflected and thereby understood.
- 6 It is his negative feeling towards himself which we have externalised and then laid on one side by our detachment.
- 7 It is his negative feelings towards himself which we are then in a position to lift from his shoulders. And if these are what harm him, then we are in a position to heal him.
- 8 THE PURPOSE OF EXTERNALISING IS TO HEAL.

8. 1 Once we have taken the first step of externalising our negative attitude and seeing it as someone else's negative attitude towards himself, we know, in terms of healing, precisely with what we are dealing; a sense of failure, a sense of personal invalidity.
- 2 BI 26.2.7 states: "The healer must know the extent of the sense of failure which a person feels, even better than he knows it himself if possible, ..." What better way to know it than to have felt it? And what more positive reason - if we will make use of it - for our negative attitudes to one another - or rather our reflection of one another's negative attitudes to themselves?
- 3 But what then?
- 4 "The person being healed must feel that the healer can see into the murky depths of his 'invalid' be and YET validates him." (BI 26.2.5)
- 5 Therefore, if we are to heal, we must not only externalise our negative attitudes, by a conscious recognition of their sources, but we must also lay them aside, detach from them, and penetrate beyond them until we can tune into and reflect a POSITIVE attitude; a sense of VALIDITY.
- 6 Its there. Just as behind a superficial protest of self-love there is a deeper and more powerful self-hatred, so behind that there is an even deeper and more basic opposite of real self-love - love of the GOD-self as opposed to compulsive love/hatred of the human self.
- 7 So when we lay aside the negative attitude, we can expose and identify with a deeper positive attitude. That alone is validation. That alone is healing. Because if we then maintain THAT attitude, we reinforce it in the person from whom we are receiving it, just as much as maintaining a negative attitude reinforces that We help the person to build up his true sense of validity and to 'starve', through non-

identification, his sense of invalidity.

- 8 But we can go even further. WE have laid aside his sense of invalidity. But for him to do the same is not so easy. We certainly help him by our genuine positive attitude, but we can help him even further.
 - 9 We know, because we have actually felt it, the nature of his sense of invalidity. We know the precise emotion which he feels, consciously or unconsciously towards himself, because we have felt that emotion towards him.
9. 1 Now we must be careful not to confuse the attitude which we reflected, with any labels - rationalisations - we may have pinned on that attitude so fast that we were not aware of doing it.
- 2 And the rule is: we only reflect EMOTIONS. We only reflect FEELINGS.
- 3 We can receive, through subliminal contact, all kinds of unconscious agreements and rationalizations. The mind, even below the level of consciousness is crammed full of labels, justifications, analytical concepts which are linked to emotional drives. And we can tune in to these telepathically. But they are as relevant to the actual FEELINGS which we reflect and with which we identify, as are our own rationalisations of those feelings.
- 4 Only the feelings themselves have the power to drive us. The rest, if it is given credence, can help to maintain the power, but it has no power of its own. It only serves to confuse and solidify.
- 5 So any labels on the basic ATTITUDES which we reflected, may be regarded as rationalisation, and can be discounted, Whether we have picked them up subliminally from the other person or dug them out of our own store of unconscious agreements, does not matter. If they are not themselves emotions they can be discounted, and for the best results they MUST be discounted.
- 6 When externalising, it's important that we eliminate every rationalisation from the scene. Otherwise we can block our own passage to the underlying positive attitudes with a seemingly insurmountable barrier.
- 7 For example; supposing A finds himself feeling contemptuous of B. Step one: A recognises that the feeling comes to him from B. B feels contemptuous of himself. Step two: A lays his own feeling of contempt aside, and probes deeper for a positive attitude with which to identify. BUT, if A has allowed a rationalisation to creep in and attach itself to the basic attitude of contempt, such as, the contempt is due to B's incompetence in a particular function, and he gives that rationalisation credence as an inseparable part of the attitude, then he will find 'step two' a great deal harder to take.

- 8 Whether the agreement is his own or something he has picked up subliminally from B is irrelevant. Whether B is or is not incompetent is also irrelevant. The emotion and the incompetence (real or imaginary) are NOT inextricably linked.
- 9 The rationalisation goes as follows. 'B is incompetent. Being incompetent is contemptible. THAT is why B is contemptible.' Therefore A, by giving credence to his (or B's) rationalisation, comes up against an apparently insurmountable barrier. 'As long as B is incompetent, I am bound to feel contempt for him.' And of course as long as he tells himself that and believes it, and as long as B agrees with him, neither of them will make any move towards 'curing' B of his incompetence (or if the incompetence is imaginary, of dispelling the image of B's incompetence). Also, of course, the contempt and the self-contempt remain.
- 10 Even if A gets as far as laying aside the contemptuous attitude, unless he separates it from the supposed cause, i.e. the image of incompetence, he still tells himself: 'As long as B is incompetent he is bound to feel contempt towards himself.' Again, if he believes that and helps B to believe it also, the self-contempt and the image of incompetence will remain.
- 11 The image of incompetence, whether true or false, is a rationalisation calculated to give substance to the emotion of contempt. And if it is given credence as being inevitably contemptible, it will do just that.
- 12 Also if a rationalisation is given credence, IT tends to become the problem, rather than the pure emotional attitude. And the trouble with that is, where we do have immediate control over our emotions (sometimes it doesn't seem like it, but we do), we do NOT have immediate control over our rationalisations, which is why we use them to rigidify otherwise malleable feelings. So that instead of controlling an emotion, we set about RESISTING a rationalisation.
- 13 Instead of A detaching from B's self-contempt and then helping B to do the same, both set about resisting B's incompetence.
- 14 We have so convinced ourselves that the only way to change our emotions is to change our circumstances, that it is difficult to recapture the realisation that the reverse is true. The best way to solidify our emotions is to try to change our circumstances. Because we are so clever with rationalisations, that we quite deliberately pin the least changeable circumstances onto the most undesirable emotions!
- 15 Another example of letting a rationalisation creep in and block the progress, is if A dislikes B and adds the rationalisation 'because he's ugly'. A may set out with the best of intentions to externalise and heal, but if he tells himself that his initial 'attitude' is: 'I feel B is ugly', then he will come up against a barrier very fast.

- 16 That is not the attitude. That is a rationalisation for an attitude of dislike. It stems from an agreement that we must dislike what is ugly. A dislikes B and pins the ugliness label on his dislike in order to give it substance. Ugly is a description and a very relative one at that. it has nothing intrinsically to do with dislike, which is an unquestionably negative emotion.
- 17 Whether B has the same agreement or not is irrelevant. If A wishes to externalise, detach and heal, he must discount the ugliness as irrelevant and deal with the negative emotion. Otherwise he will find himself fixated on the need for B to change his looks before any healing can take place!
- 18 As soon as we pin an immediately or apparently or completely unchangeable 'cause' on a person's negative attitudes to himself, we block our own healing powers.
- 19 SO, WHEN WE FEEL AND EXTERNALISE THE FEELING, WE MUST, IF WE WANT TO MOVE ON FROM THAT POINT IN A POSITIVE DIRECTION, ENSURE THAT ALL RATIONALISATIONS, WHETHER INVENTED BY OURSELVES OR PICKED UP SUBLIMINALLY FROM THE OTHER PERSON, ARE SEPARATED FROM THE FEELING AND DISCOUNTED.
- 20 People do not hate themselves BECAUSE ... They are not disgusted with themselves, contemptuous of themselves, suspicious of themselves, resentful of themselves, etc. etc. BECAUSE ... The 'reasons' are pinned on the feelings in order to give them substance, credence, validity, meaning and duration.
- 21 Therefore, equally, we do not hate people BECAUSE ... We are not disgusted with people, contemptuous of people, suspicious of people, resentful of people, etc. etc. BECAUSE ... Our 'reasons' too are pinned on the feelings in order to give them substance, credence, validity, meaning and duration.
- 22 The only valid 'because' here, is one which can be used to do precisely the reverse with the feelings. 'BECAUSE THEY FEEL THAT WAY ABOUT THEMSELVES.'
- 23 And THAT, if we use it correctly, can lead us to one: externalise, the feeling away from ourselves, two: lay aside the feeling because we have no good reason for feeling it any longer, and three: replace it with a positive feeling.
10. 1 But do not DEMAND, immediately, such a precise, clean, clear cut, simple and unfailing pattern as that in every situation! That would be inviting a sense of failure.
- 2 Rationalisations will sometimes creep in and take up residence. Emotions will sometimes be too intense for our level of conviction to oust them, Indifference will occasionally deceive us into

thinking we are detached.

- 3 But there is the Beginning; the simple recognition that what we feel towards a person is nothing more or less than what he feels towards himself, and that therefore we CAN, in principle, lay that feeling aside, because it's not ours, and replace it with another. (For there is no being in the Universe that has ONLY negative attitudes towards himself, so there is always a level of self-validation available SOMEWHERE with which we can identify.)
- 4 Then the Task is to remind ourselves of. this on every relevant occasion, to repeat it to ourselves, to relate it to our feelings towards other people; and also to practise as often as we can the laying aside of externalised negative attitudes, and replacing them with positive attitudes.
- 5 It is the laying aside part which is not always easy. Sometimes the urge to enact and indulge a negative attitude is stronger than the intention to detach from it. That's the Game, and we shall be disappointed if we expect otherwise! It will happen most often in our closer relationships, where the attitudes are most intense.
- 6 But what we can have there is at least a conscious recognition of what we are doing. And if we manage, at to regard it as a fearful and shameful transgression, but simply as another hazard of the Game, then there is a good chance that that recognition won't be suppressed out of existence in order to avoid the shame!
- 7 And one other important aspect of the Task, which is usually essential for laying aside negative attitudes, is the discounting of our rationalisations. When we find ourselves feeling a negative attitude, and tying a label to it which begins: 'Because ... ', we can at least keep in mind the basic knowledge that that label, the 'because ... ', is irrelevant, and does not truly belong with the attitude.
- 8 Now again, our urge to KEEP the label may be stronger than our intention to discard it. (If we want to keep the negative attitude and give vent to it, we shall almost certainly want to keep the rationalisation which gives it substance!) But, we can still also keep the voice which tells us that it's irrelevant, and we are ONLY giving it credence in order to reinforce and maintain the negative attitude.
- 9 There's a school of thought that regards a destructive act which is performed knowingly as 'worse' in terms of morality than one which is performed in ignorance. (A part of every one of us subscribes to this, incidentally, so don't feel bad about it). And this evaluation encourages us to be unaware of our negative activities. We feel that we can avoid a particularly painful area of shame if we 'know not what we do'.

- 10 But it's a fallacy. Destruction is destruction. Pain is pain. And if it goes out, it comes back; whether we are aware of it or not. The question of morality need not arise at all.
 - 11 Now equally, just as ignorance has no alleviating effect on 'sin', awareness is no virtue. So don't take this as promotion of an OPPOSITE school of thought which reeds the ignorant action as more shameful than the knowing one. (A part of us subscribes to that as well, and it is no help!)
 - 12 Awareness is an ASSET, a BLESSING, not a virtue. And it's always an asset.
 - 13 So, for your own benefit, allow yourself to know what's happening when your compulsive reflection of another person's negative attitude towards himself defeats your intention to detach and reflect a positive attitude.
 - 14 And don't be baffled by the fact that such knowledge sometimes completely fails to disarm you, and overriding intentions remain predominantly destructive. Don't be horrified that knowing what you are doing doesn't always stop you wanting with an overwhelming intensity to do it.
 - 15 That's the Game. And it's better - not morally, but beneficially - to know than not to know.
 - 16 Knowledge has to go deep in order to give us REAL control. We are having it fed into us from the top, where it awakens its deeply rooted counterpart way down at the bottom. Slowly, trickle by trickle, the two ends approach one another.
 - 17 But it takes time. The power is in the centre, and there, as yet, the knowledge is only a faint echo in the distance, but growing closer, clearer, louder, and more discernable with every passing minute.
11. 1 Sometimes I paint beautiful pictures of mindless perfection, visions of life-orientation; and although I intersperse them with emphatic assurances that we are not required to demand or expect of ourselves the immediate realisation of these ideals, that we are simply required to understand and absorb them, and move gradually step by step in their direction, yet we all do place that pressure on ourselves that this is how we should be NOW as Processeans.
- 2 The ideals obscure the assurances, which are then forgotten. And we begin to say to ourselves: 'How unworthy we are.' We cannot even begin to live up to these wonderful images! When truly nobody asked us to - except ourselves!
 - 3 So this time, with externalising and the healing power which it has the capacity to bring out, let's at least try to give equal impor-

tance to the assurances that WE SHALL SOMETIMES FAIL: AND THAT IS ALL RIGHT!

- 4 We are NOT expected, as from the moment we receive this knowledge, to lay aside every single negative attitude we have towards another person. THAT is the fulfillment. What we ARE expected to do, is work TOWARDS that fulfillment.
 - 5 Meanwhile there is the Beginning; which is the knowledge itself, trickling in from above and-being echoed from deep down below. No problem. And there is the Task; which is not always easy and is bound to involve failure, but, unless we expect too much of ourselves, need not involve a SENSE of failure.
 - 6 Externalising - like awareness - is not a virtue. It is a tool; a magickal tool, which we can use to heal ourselves by healing others.
 - 7 We could make it a burden, by forcing its use upon ourselves and one another on threat of blame, shame and regret, and other dire consequences. But equally we can make it a great asset, by using it freely and willingly of our own volition in every appropriate situation.
 - 8 The choice is ours - at least that's the way it FEELS, and that's what matters!
12. 1 So far, we have dealt with externalising only in relation to the feelings we have towards other people. Because that is the most important use of it, and leads most directly to healing. But it also applies to more isolated emotions; feelings which are intense, but are not specifically directed towards anybody.
- 2 Again, the relevant emotions here are negative ones, because it is these from which we want to detach. And suppose A feels a sense of depression, he can as validly and effectively externalise that feeling as he can dislike of B.
 - 3 Emotions, like energy, are neither created nor destroyed. They are reflected, and they are transformed. And here we are concerned with their reflection.
 - 4 But the problem now is that with an isolated emotion, it's not so obvious where it's coming from.
 - 5 Because we know that every one of us is basically no more than a reflecting surface which identifies with the images it reflects (BI 31), we can be quite sure that the emotion does not originate in us, that it MUST come from SOMEWHERE outside of us, but the question is: 'Where?'

- 6 In BI 12 we talked of externalising 'alien' attitudes and feelings, i.e. emotions which came directly from the world outside The Process (BI 12.2). Now we can begin to apply it to ALL attitudes and feelings.
- 7 Also at that time we were primarily concerned with detachment rather than the subsequent healing potential. We were concerned with breaking compulsive links with the human game (2.6) rather than establishing non-compulsive links.
- 8 Therefore, in those days, PRECISELY from where the alien feelings came was less important than the simple recognition that they were alien and therefore not ours. We spoke of pinpointing the source of our negative feelings where possible (2.5), but provided there was a recognition of the general area and direction of the source, the main emphasis was on separating what was 'ours' from what belonged to the world outside. (2.12.)
- 9 Then, we were still in the process of separation. Now we are in the process of unity. Therefore it is more important that we know precisely the source of our negative feelings, so that having detached from them, we can, where possible, move in and heal.
- 10 But even without the subsequent healing, a precise location of the source point is very useful in order to give greater reality to the externalising. It's a major step to know that a feeling is coming from somewhere outside yourself, but that knowledge is considerably reinforced by a clear view of precisely WHERE outside yourself.
- 11 So the first question in externalising an apparently isolated emotion is: 'From where is the emotion coming?'
- 12 There is, of course, no one answer to this question, which covers all situations.
- 13 Feelings can come to us from anywhere; close by, far away, familiar entities, alien entities, groups, individuals, concepts, situations, the past, the future; anything to which we have chosen to attune ourselves.
- 14 We are like radio sets, with a capacity to tune in to countless different transmitting stations, as we choose. There is no emotional state or projection in the Universe which, if it is required of us, we cannot receive and reflect.
- 15 So basically the scope is unlimited. But bearing that in mind in order to allow for all contingencies, there are always ways of narrowing down the field, according to the laws of probability.
- 16 When you experience an apparently isolated negative emotion, and you want to externalise and detach from it, first look briefly for a circumstantial cause which is easily and immedi-

ately changeable. For example, if you feel discomfort, and there is a heavy wooden chest resting on your foot, don't look elsewhere for the source of your discomfort until you have removed the chest!

- 17 But when you are satisfied that all immediately liftable burdens have been lifted, if the negative emotion remains, look for its source point. Look for where it is manifesting and projecting towards you.
- 18 At the source point it may well be an unconscious manifestation. It may not be outwardly apparent. (That is so often the way with negative emotions. The reflection is conscious whilst the source is unconscious).
- 19 But nevertheless if you 'reach out' towards the most probable sources, if you picture them one by one, allow yourself to 'feel' them. to dwell on them, to open up to them, then one of them, if your search is accurate, will 'respond' in tune with the emotion which you have picked up.
- 20 Supposing you feel a sense of depression. You decide that there are certain most likely possible sources of that depression. You test them one by one. You reach out to them. First perhaps, your companion. No answering flicker there; no feeling of depression coming from him. Next, someone else to whom you feel particularly close. Nothing there. Then a group of people with whom you have just had contact. Aha! a 'response'. The feeling of depression intensifies as you dwell upon this group. You 'see' them. You feel their projections. Depression. You have located the source point.
- 21 THEIR depression came from somewhere else again. But that is not your concern. What matters, at this stage at least, is that YOU are choosing to receive a feeling of depression from THEM.
- 22 Now this does not mean that that is ALL they are feeling. It does not even mean that they are necessarily manifesting the depression openly. But on some level to some considerable extent they do feel it, and it's that feeling which you have chosen to receive and reflect.
- 23 Depression may be their most intense projection at the moment. It may be the one which particularly concerns you. Whatever the reason, it's the one which you are reflecting, and by KNOWING you are reflecting it, and also from where it's coming, you automatically externalise it, and now you are in a position to detach from it.
- 24 What you do from that moment on is up to you. Perhaps there is a compulsive identification link to be broken there (BI 12). Perhaps there is a healing task to be done, and by tuning in to these particular feelings you are telling yourself that the task is yours. Perhaps you simply wanted a burden and now you can discard it.

- 25 This example makes the whole operation sound terribly simple. Basically it is, and often that's just how it happens. But just as often, on the surface at least, it's not as clear cut. Confusions arise about the source point. We begin to doubt whether its not just us after all. Answer? Look for the source of the confusion and externalise it! Look for the source of the doubt and externalise it!
- 26 Every feeling you have you are reflecting from SOMEWHERE. Just remember that.
- 27 The immediate source may be within yourself but out of time; a recall of the past. (BI 5.3.19 & 20).
- 28 Somewhere else in space or somewhere else in time. One or the other or both, but always somewhere else.
- 29 You may not always pinpoint the source of an emotion with complete accuracy. But practise, and it will become easier and easier.
- 30 You will even begin to RECOGNISE particular feelings. Without even having to reach out to the source, you can at once identify it by the hallmarks of the feeling itself. 'Aha!' you think as an intense emotion comes in, 'I know from experience where THAT one comes from.' And sure enough reaching out to the source, or even direct contact with the source, confirms your judgement.
- 31 Often - and more and more frequently as externalising becomes second nature to you - you will find that your signal for having found the source, instead of being an immediate intensification of the emotion, is an instantaneous lifting of it. Detachment becomes so automatic on the location of the source of an emotion, that it happens unconsciously, and thereby indicates to your outer consciousness the success of your search.
- 32 You can be shaming with reflected nerves, and as soon as you locate the source- which may or may not be in your immediate environment - the feeling can switch off like an electric light.
13. 1 Negative attitudes towards ourselves seldom manifest outwardly as such. A person may SAY that he dislikes himself or is ashamed of himself or despises himself. But usually the conscious feeling is directed towards something he has done, or a situation he has created,
- 2 Whichever it is, a negative emotion which is either directed, or so closely related as to SEEM directed, towards self, is reflected from a time in the past. (Which is why the psychoanalyst, quite validly, sends his patient searching in the past for the source of his current problem).

- 3 If we can easily pinpoint the moment in time from which we are reflecting such an emotion, then its as well to do so. It may temporarily intensify, but it will also very quickly lift, unless we fight against our recognition of the source point.
 - 4 However it is not essential. We know the emotion comes from the past, Therefore we equally know that it does not have to be a part of now, unless WE choose to make it so.
 - 5 Also, in the past we reflected that emotion and identified with it, decided it was 'ours' and thereby solidified it, And from that solidification, by means of Guilt or fear, or both, stemmed all the subsequent re-enactments of the emotion.
 - 6 So with the knowledge of externalisation, we know that not only is this particular negative emotion not a part of 'now', except by our current choice, but when we originally felt it, it was also not a part of ourselves, except by our current choice.
 - 7 That knowledge is enough, as long as it constitutes a real conviction, to give us the control necessary for detachment.
 - 8 And with detachment, we can, if appropriate, reverse as far as possible the CURRENT circumstances, associated with our self-negation. We can 'right' what in our terms we feel we have CURRENTLY made 'wrong'. Or we can come to realise, if such is the case that what we have done is not really 'wrong' at all, and accept it.
14. 1 Usually, in the New Game, we pick up negative feelings in order to be able to understand them, and having externalised them, to lift them as far as possible from the place where they are manifesting. That is the primary purpose of this kind of identification; to put us in a position from which we can HEAL.
- 2 How we go about the actual process of healing, beyond the initial validation of simple awareness, depends on the circumstances. But there need be no complications, only slightly different applications of the same basic principle.
 - 3 BI 17 indicates the simplicity.
 - 4 "Do not be detoured by the complex and often unattainable demands, which are expressed by a devious mind that has played havoc with the simple desires of the soul. Give contact; give love. It satisfies everything." (5.7)
 - 5 And: "WHERE CONTACT IS REAL, THE GIFT OF CONTACT IS THE ANSWER TO EVERYTHING. WHERE LOVE IS REAL, THE GIFT OF LOVE IS THE HEALER OF ALL ILLS." (4.3)

- 6 And: "WHERE THERE IS LOVE, RESPOND TO IT. WHERE THERE IS NO LOVE, GIVE IT." (5.13.)
 - 7 Now we have a way of knowing, when it is not outwardly apparent, where there is love and where there is no love. Without externalising, we are inclined to identify with a 'no love' state and thereby have no love ourselves to give. But if we externalise, 'place' the state of 'no love' where it belongs, then we can reach behind it and beyond it, identify with a deeper feeling which INCLUDES love but cannot reach the surface in order to manifest outwardly, and reflect THAT instead. THEN we can give love, genuinely and effectively.
 - 8 That is contact. That is validation. That is healing. It is by no means always easy, especially in situations where negative emotions run high. But the more we do it, the easier it will become. The more we take the trouble to do it consciously, the closer we come to doing it unconsciously. So that eventually it becomes 'second nature'.
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15. 1 In terms of externalising, healing can be defined as tuning into a person's basic sense of personal validity, thereby reinforcing it and giving it precedence over the less basic sense of invalidity which causes sickness.
 - 2 What we actually DO in order to reinforce that sense of validity, once we have tuned in to it, needs no definition. Because if we really HAVE tuned in, then our inclinations will tell us what to do. There is no set formula. The end results, in terms of healing, will not indicate the quality of our techniques, but the extent to which we have externalised a negative attitude and successfully found and identified with a positive one. And beyond our own sincere application of all that we know of healing, THAT is determined by the Will of GOD.
 - 3 But one thing to remember in relation to what you 'do' after having externalised a negative attitude. If your intention is to produce a positive result, then DON'T immediately INTERNALISE the person from whom the attitude came, by pointing out that it's him, with the implication - albeit sweetly condescending - that he had better do something about it. If you find yourself doing that, then you can be fairly sure that although you may have externalised the negative attitude, you have not yet laid it aside. You're enacting it! Which is fine; but it's as well to know it and not to expect an immediate positive outcome.
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16. 1 This latest warning leads us to another area, closely connected with externalising. And that is the area of suggestion.
 - 2 Suggestion is one of the most powerful forces in the world. In its crudest form it is used in advertising - very effectively. That is to give you a simple idea of what it is. But in countless other far subtler forms, we are using it. all the time with one

another both constructively and destructively.

- 3 Jehovah used the power of suggestion when He convinced Adam and Eve that they would die if they ate of the tree of knowledge. The Serpent used it when he convinced Eve that the reverse was true. And Eve used it when she convinced Adam of the same.
- 4 Parents use it in the moral education of their children. Politicians use it in their public orations. Journalists use it in their columns.
- 5 It is by the power of suggestion whether consciously calculated or unconsciously spontaneous, that we lead one another towards or away from particular beliefs, agreements, values, moralities, realities and attitudes.
- 6 In this context we are concerned with the last of these. ATTITUDES.
- 7 Everyone of us, to some extent or another, is in a position to influence people's attitudes by the power of suggestion. And the stronger our personality, the greater our influence in this direction. Also the greater our authority, the greater our influence; the greater our stature, the greater our influence; the greater our confidence, the greater our influence.
- 8 And the greater our influence, the greater our responsibility.
- 9 Now if we have a negative emotional attitude, supposing we give credence to it, rationalise it, justify it, and on that basis express it, act upon it or project it; then we influence all those who are subject to our power of suggestion, towards the same negative emotional attitude.
- 10 If we have a negative attitude TOWARDS another person and give THAT credence and act on it, then, apart from helping to set those who are influenced by us against that person, we are more than likely to influence the person himself, and reinforce the negative attitude he already has towards himself.
- 11 When a person feels self-hatred, he is usually very much subject to the power of suggestion of those who reflect that self-hatred back at him. And the self-hatred is thereby reinforced, increased and perpetuated.
- 12 Therefore when we tune in to negative attitudes, unless we externalise and rise above those attitudes, we are liable to rationalise them, give voice to our rationalisations, and thereby send out a mass of negative suggestion.
- 13 'So and so is an idiot. He is incapable of doing the simplest job.' The expression of such an irrational negative agreement stems from

a negative emotional attitude; probably one of intense irritation or contempt. And the agreement will take root, consciously or unconsciously and to one extent or another, in the minds of those who hear it expressed. If similar agreements are frequently expressed about the same person, the roots will spread and solidify. And if they are expressed or repeated in the presence of that person himself, then the original negative attitude, which was his, will have further rationalisations to give it substance, and will thereby intensify and also solidify. %0T, overall, a very positive outcome.

- 14 That, in its simplest form is the power of suggestion - in this case, negative suggestion.
- 15 It's not rare. But it's usually unconscious. People insult one another, glibly and without thought, and also without the faintest idea of what they are doing to one another; partly because they are unaware of the extent of their own power, and partly because they are unaware of one another's susceptibility to suggestion.
- 16 But if we externalise our negative attitudes rather than rationalise them, we may not always be able to rise above them straight away; we may even have to express them sometimes before we can leave them behind. But at least we can always stop short of insult. At least we can always stop short of negative suggestion in its most obvious and most easily avoidable form.
- 17 So, if in doubt, externalise. If in fear, externalise. If in any negative frame of mind whatever, externalise.
17. 1 This is a gift from outside of the mind. It's a major aspect of the power to heal, and it comes from the concept of the Unity of Christ and Satan. It combines the Love of Satan with the Wisdom of Christ; the Magick of Satan with the Knowledge of Christ. And the best and only way to validate the gift is to use it.
- 2 And remember, if we do validate it by constructive use, we shall have more gifts. That's how it's always been!

So be it.

[Signature -- Robert]

September 1973

ROBERT DE GRIMSTON

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

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Brethren, As it is,

1. 1 Why the Unity of Christ and Satan?
 - 2 Christ said: "Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you."
 - 3 But why? Why is it right to love our enemies?
 - 4 At another time he said: "Agree with thine adversary whilst thou art in the way with him."
 - 5 But why? Why should we agree with our adversary when the whole basis of our relationship with him is disagreement?
2. 1 Christ does not say that we have no enemies. He recognizes the existence of conflict. But He tells us that our task is not to propagate and intensify the conflict, but to set about eliminating it.
 - 2 Christ teaches us that is not ENEMIES which we should seek to destroy, but ENMITY.
 - 3 The essence of conflict is blame. I blame you. You blame me. I think you are 'wrong'. You think I am 'wrong'. I believe you to be 'bad'. You believe me to be 'bad'. That is a state of mutual blame. And the inevitable result is conflict.
 - 4 (We have dealt a lot with blame as a means of shifting an immediate responsibility; the kind of blame which says: 'It's his fault, not mine'. But the kind of blame we are dealing with here is different.
 - 5 'He did it. I didn't', may even be true. It's destructive ♦ primarily to self. It creates separation. It's irresponsible. It's anti-survival. But it's quickly and easily reversible. It's immediate and relatively superficial. It needn't last, as long as there is some awareness of what is happening.
 - 6 But there is another kind of blame, not applicable only to specific incidents, but used as a blanket judgement. And it's this which creates and propagates conflict. The blame which states: 'He is wrong. He is bad. He is undesirable. He is evil.' The blame which pins a negative label on a person, not temporarily for what he is doing, but permanently, for what he is.
 - 7 To blame someone for doing something is one thing. To blame him for BEING something is another. Because if that brand of blame is made to stick, there is no way out of it. Conflict must result.
 - 8 And that is what we mean by blame in this particular context.)
 - 9 And as long as the blame continues, the conflict continues. As long as each of us continues to think and believe that other is 'wrong' and 'bad', each of us will continue to be the enemy of the other.
- 10 if we stop thinking the other is wrong, we stop blaming him. And if we both stop blaming, then there is no more enmity, no more conflict.
- 11 if even ONE of us stops blaming, then the conflict goes. Because it requires TWO opposing forces to create a conflict. The other may still feel that there is a state of enmity. But it is no long-

er a mutual agreement, therefore although it may continue to manifest in HIS head, it cannot manifest outwardly.

- 12 You cannot create a battle with only one army.
 - 13 To recognize that a person is DOING wrong, is not blame but awareness - 'wrong' in this case meaning something which is necessarily destructive or damaging to himself or other people.
 - 14 For example, when we see someone blaming, we know that it must give him pain and therefore it is an undesirable activity. Christ would not advise us to ignore this, or to be unaware of it.
 - 15 But to decide on the basis of this that the person IS wrong, that he IS evil, that he IS a bad person, that is blame. That is identifying him with the wrong which he is enacting. That is saying that because he DOES bad things, it follows that he himself IS a bad thing.
 - 16 When a person creates negative effects, it is right that we should judge what he does negatively. But is NOT right to judge what he IS negatively. That can only lead to blame.
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3. 1 When Christ says: 'love your enemies', He means separate what a person is, from what he does. He does not say: 'love what your enemies do to you'. He has other advice for that. 'Resist not evil' means ACCEPT the bad things which are done to you. Don't fight against them. But 'love your enemies' means don't identify those bad things with the person who is doing them.
 - 2 There are bad effects, bad actions, bad manifestations - bad in the sense of undesirable. But there are no bad people.
 - 3 Enmity - paradoxically - is good people doing bad things to one another.
 - 4 We know this. We can see it so clearly when we are on the OUTSIDE of a conflict, when we see two people, both of whom we love, hating each other. Each of them is convinced that the other is bad, but we know that both of them are good and the badness is rooted in a misunderstanding between them.
 - 5 Now if we choose to take sides, then we become part of the conflict, and one side begins to look bad and the other good. But if we remain impartial, then we also remain aware of the basic reality that both are in fact good, and the badness lies not in them but in the conflict that exists between them, and the things they do to one another because of that conflict.
 - 6 And blame is the detonator. The agreement in each that the other IS WRONG, is the element which sparks and then maintains the conflict.
-
4. 1 Christ Himself has an enemy; THE enemy. He is called Satan, which MEANS the enemy. And that conflict between Christ and Satan is the basic conflict, the prototype of all conflict. It's the light against darkness, the high against the low.
 - 2 But also it is the conflict of all conflicts, because it is the conflict between the power which STANDS for conflict, the Satanic power, and the power which stands for no conflict, the Christ power.
 - 3 If THAT is resolved, then all conflict is resolved.
 - 4 Now as long as Christ OPPOSES Satan in His work, as long as He BLAMES Satan and sets Himself AGAINST Satan, then he maintains the conflict.
 - 5 In order to fulfill His own function, which is the elimination of conflict, He must take His own advice. He must separate Satan from what Satan is doing. He does have to love what Satan does although He must accept it as an essential aspect of the Game, but He must love what Satan IS. He must love Satan Himself.
 - 6 Love is the opposite of blame.
 - 7 Love is the recognition of a fundamental validity, behind and beneath all undesirable manifestations. If Christ has that recogni

tion with regard to Satan, He cannot identify Satan with His undesirable manifestations, so He cannot blame Satan. He can see the invalidity of what Satan does, but at the same time He can see the validity of what Satan is. And that is love.

- 8 If Christ and Satan are in a state of unity instead of conflict, then Satan has been defeated, but it is the defeat of salvation, because through it He is released from the function of creating conflict. It is defeat in that the enmity which it has been Satan's function to create and propagate has been eliminated. And it is salvation in that Satan is thereby freed from the burden of the essentially negative function.
 - 9 And if Satan is no longer able to maintain a conflict and a state of enmity with Christ, then He can no longer create and maintain conflict in the world. Because that would be an activity AGAINST Christ, Who stands for the elimination of conflict.
 - 10 Therefore, if conflict is to be eliminated from the world, there must be a state of unity between Christ and Satan. As long as there is war between Them, then the power of conflict, which is Satan's power, is predominant. As long as Satan can keep Christ in a state of mutual enmity with Him, then He can keep men in a state of mutual enmity with one another.
 - 11 As long as Christ, who represent love, can be kept in a state of blame - with regard to Satan - then blame is the rule, love is the exception to the rule, and conflict is the order of the day.
5. 1 But although the final coming together of Christ and Satan is needed for the final elimination of conflict, yet each and every human being can make his or her contribution towards that coming together.
- 2 Christ did not say: 'I must love my enemy before you can love yours.' He did not say: 'I must stop blaming Satan before you can stop blaming one another.' He said: 'love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you.'
 - 3 Christ will ultimately free us from conflict. But our part is to help Him to free HIMSELF from conflict.
 - 4 He teaches us what to do. We do it and thereby help Him to do the same. This is our contribution. If He could do it on His own, He would have no function in the world.
 - 5 But this is the nature of existence. He helps us to free ourselves, and we in turn help Him to free HIMSELF.
 - 6 He carries the greatest burden of all - the burden of the direct hatred and enmity of Satan Himself. He cannot throw aside that burden until we have thrown ours aside - with His help. Then, by the Universal Law, His will be lifted.

* * *

- 7 The basis of Christ's teaching is the way to eliminate blame. Every particle of knowledge He gives us is directed to that end.
- 8 He does not simply tell us not to blame. That would be like telling an alcoholic that the solution to all his problems is to give up drink. He leads us on a journey, that if we follow it to its logical conclusion, must inevitably end with freedom from blame.
- 9 He approaches it from every angle. He teaches us the nature of blame. We must know what it is, what effects it has on us, what causes it and what it causes, where it manifests and HOW it manifests. And He teaches us the value of the absence of blame; He shows us the desirability of eliminating blame. Then He helps us not to blame, by exposing for our inspection the fundamental nature of things, the basics of the universe, the incredible logical structure of creation. That shows us the basic validity of everything.
- 10 When we know the nature of blame and when we know the effects of no blame, we want to eliminate blame. When we know the true

nature of all things, and how and why and for what good purpose they have been created, then we can begin to love all things; and the more we love the less we blame.

- 11 Christ does not preach to us about the merits of love. He gives us the knowledge, which, if we will absorb it and make it our own, enables us to love.
 - 12 If we know the universe and all things in the universe, we cannot help but love the universe and all things in the universe. And that must include our enemies.
6. 1 But knowledge of basics must go deep and take root before it is a match for our instinctive reactions to apparencies.
- 2 The instinct is to blame the enemy; to identify him with his actions and his attitudes, and to brand him with them. Knowledge of his fundamental validity, and of his basic positive link with ourselves, must be very firm and deeply felt to counteract such an instinct.
 - 3 For example, it's not enough JUST to know with your intellect that someone is a child of GOD. That knowledge alone does not stop you hating him when he hurts you - and I mean hating HIM, not what he has done.
 - 4 But knowledge can be absorbed. It can be learned in such a way that it ceases to be an intellectual adjunct to our personalities, and becomes an integral PART of our personalities.
 - 5 And for that we require time and repetition. And we require not only the simplicities, which stand out as the main high lights of the pattern - like for example all our Process Precepts - but also the complexities, which form the intricate network of logic and explanation that ties the pattern together into a cohesive whole.
 - 6 Our personalities are structures of illogical agreements, which are geared only to reacting to apparencies. And one of the themes of these structures is hatred of our enemies and the instinctive propagation of conflict. But through the teachings of Christ we can undermine those structures, and replace them with structures of logical understanding, which are geared to responding to fundamental realities.
 - 7 At present our thoughts are aware of the realities, but our emotions, where the power is, are still governed by the apparencies. Eventually, as we absorb and assimilate the knowledge which Christ gives us, our thoughts will be aware of the apparencies - we shall not fail to see them with great clarity - but our emotions will respond to the deeper and more meaningful realities.
 - 8 We can see examples if this in small ways even now. When you REALLY love a person, you don't stop loving him because he does something bad or destructive. You're aware of the destructive action, but it doesn't affect your much more basic positive response to the person himself.
 - 9 Now imagine that on a grand scale; as a way of life covering all relationships between people both close and remote. All enmity would be destroyed before it could take root. Destructive intentions would produce no retaliative response, and would therefore be starved out of existence. They would be seen and known, but they would bring about no equal and opposite counteraction. Therefore they would find no foil, and would die.
7. 1 Love is the recognition of a fundamental validity.
- 2 When we truly have this recognition, with reality, and when we apply it to all things and all people, then we cannot blame. We can only love, both friends and enemies.
 - 3 Then Christ can love Satan, and through that love, Satan's enmity must be dissolved. Then the Unity of Christ and Satan is not just an ideal, but a fact. And all conflict vanishes.
8. 1 At the beginning we asked: 'Why should we agree with our adversary, when the whole basis of our relationship with him is DISagreement.'

- 2 We have the answer to that question now. Our relationship with him is on the level of apparencies. And on that level the basis IS disagreement. The apparencies are at odds with one another.
 - 3 But if the apparencies are less relevant than the deeper realities, then our relationship has a different basis. And the deeper we go, the less disagreement we find and the more agreement.
 - 4 Again we have examples even now in this strife-orientated world. The man who cannot go to war and kill another man, whatever that man may have done; because to him the agreement involved in the fact that both of them are human beings, is more real and meaningful than the DISagreement involved in the fact that they subscribe to opposing political ideologies, or even the fact that they belong to different nations which are in conflict with one another.
 - 5 The more basic positive link here takes precedence over the more superficial enmity.
 - 6 That is a small harmonic of the way towards the Unity of Christ and Satan.
9. 1 There are many signs which can help to lead us towards replacing blame with love.
 - 2 One is the Universal Law: 'As we give so shall we receive.'
 - 3 The human instinct believes that as TAKE so shall we receive. But that's the Game. That's the challenge. That's all part of the strife-orientated reality which absorption of Christ's teachings can undermine and replace.
 - 4 But as well as working towards the establishment of the Universal Law as an instinctive reality instead of just an intellectual idea, there are things that can be learned from knowledge of the Law.
 - 5 if someone hurts us, our instincts tell us that that person is bad and should be resisted and opposed. But the Universal Law tells us something quite different. It tells us that we have inflicted a similar hurt on someone else.
 - 6 Now we are at liberty to hold onto both realities. They are not mutually exclusive. BUT they have an inevitable conclusion.
 - 7 X has hurt me, therefore X is bad
If X has hurt me, it is because I have hurt someone else.
Therefore, I AM ALSO BAD.
 - 8 At once we undermine our own blame, not with a resistance to it or an inhibition on it, but with a simple logical follow-up.
 - 9 'All right', says the Universal Law, 'believe that X is bad and wrong and evil and undesirable. But if that belief is based on what X has done to you, then you must also believe that you are equally bad and wrong and evil, and undesirable. Because you must have done the same to someone else'.
 - 10 With that kind of logic, we can no longer give any credence to our instinct to isolate badness outside ourselves.
 - 11 If there are evil forces outside us and we are affected badly by them, it can only tell us that there are precisely the same evil forces INSIDE us as well.
 - 12 If our enemy can harm us, then we are just as bad as he is.
 - 13 How far can we blame, with THAT particular knowledge to circumnavigate?
 - 14 We are quite convinced that WE are not REALLY bad, not at heart where it really matters. How can we escape the knowledge that the same must apply to him?
 - 15 Two birds are killed with one stone. First, we are forced into some awareness of his fundamental validity ♦ otherwise we must reject our own! And second, we cannot validly even hold his ACTIONS against him, because we have clearly equaled them our selves.

- 16 So what have we left?
 - 17 All we know is that looking at him we are looking at us.
 - 18 The Mosaic Law tells us to love our neighbor as ourself. The Universal Law forces us to love our enemy as ourself.
 - 19 if we are valid, he is equally valid. If he has done wrong, we have equally done wrong. There is nothing basically to choose between us when it comes to validity and invalidity, or good and bad, right and wrong.
 - 20 As this becomes real, blame must give way to love ♦ gradually maybe, reluctantly perhaps, but inevitably.
 - 21 The Universal Law puts evil where it belongs; and that's within ourselves.
 - 22 And the fact we know from BI 32 that we only reflect it from elsewhere, doesn't alter the basic lesson in love. Because if we took the evil from someone else, then so did our enemy. There still is nothing to choose between us.
 - 23 You can only give credence to your hatred of someone if you are prepared to give credence to your hatred of yourself.
 - 24 In fact we only hate and blame other people BECAUSE we hate and blame ourselves and we see ourselves reflected in them. Which is why a large part of Christ's teachings is concerned with showing us our own basic validity. If we can learn and believe in THAT, we can very quickly learn and believe in the basic validity of others.
10. 1 But Christ also said: 'By their fruits ye shall know them'. Does this not indicate that a person who creates bad effects is himself fundamentally bad?
- 2 No, not fundamentally bad. But we cannot find or give any meaning to a person's fundamental validity, if the invalid aspects of his nature are being concealed behind a FACADE of validity.
 - 3 First the facade must be stripped away. We must see behind it, behind the protests and the unreal images. We must look at the effects a person creates, and if they are negative, despite an apparency of good intentions, we must recognize that behind that apparency is a source of negativity, an inner sickness, which shows not in the image but in the effects created.
 - 4 Christ never said that we must be blind to a person's faults. Quite the reverse. Only when we can see them clearly, know them and understand them with reality ♦ and for that a person's effects on others are the most important evidence ♦ can we reach behind them to the fundamental validity which must be there.
 - 5 We cannot heal someone, for example, if we cannot see what's wrong with them. We cannot penetrate to his basic validity, if we ignore or are blind to the nature and extent of the invalidity which he has piled on top of it.
 - 6 Christ does not manifest love for Satan by pretending or insisting Satan is really NOT a destroyer and a separator and a creator of conflict. He recognizes Satan. He KNOWS His destructive power, His divisive effects and His propensity for separation and conflict. He sees the effects and He knows where they come from. But also He knows that behind and beyond that negative activity, is a true Son of GOD, full of love and life-giving.
 - 7 THAT is love; a full recognition of ALL the INvalidity, together with an awareness of the underlying validity.
 - 8 So by their fruits ye shall know them. Yes. By their effects you will know their agreements, their patterns, their functions, their problems, their weaknesses, their strengths, their abilities, their inabilities, their intentions, their fears, their hopes, their loves, their hates, their instincts and their inclinations. And most of it may be very undesirable indeed; someone ready made to

constitute your enemy. Then use your knowledge and your Christ-taught understanding, to recognize beyond the undesirable apparency, the fundamental validity of a child of GOD. And instead of setting out to destroy your enemy, set out to heal him.

- 9 THAT is love.
- 10 The bad is inside ourselves, and yet we are still valid.
- 11 Another simple logic presents itself from this reality.
- 12 We are fundamentally good. But from that fundamental goodness springs a fountain of bad effects.
- 13 How can this be?
- 14 Only if even the bad effects themselves have a positive and valid purpose. If it comes from a source of validity, then even invalidity must have its own validity.
- 15 A paradox, but understandable if we realize that without the existence of negativity, positivity has no meaning.
- 16 If there were no darkness, then there would be no such thing as light. If there were no pain, there would be no pleasure. If there were no suffering, there would be no deliverance. If there were no hell, there would be no paradise. If there were no hatred, there would be no love. If there were no swing of the pendulum in one direction, there would be no swing in the other.
- 17 All goodness is judged against the presence of its opposite.
- 18 So not only can we see the fundamental validity of our enemy, and thereby love him DESPITE his negative apparency, but we can carry that logic a step further, and love him WITH his negative apparency.
- 19 We still do not need to love the negative apparency itself, in other words we do not have to wish to preserve it. But a recognition of ITS validity, as being an essential and GOD-created element in the Game, introduced for a positive and basically life-giving purpose, will take us a long way towards a true acceptance of it.
- 20 And we know from everything we have learned, that an acceptance of evil as opposed to an instinctive resistance of it, is part of the prelude to eliminating it.
- 21 Good creates evil in order to give itself meaning; just as the soul creates the body in order to give itself definition. (BI 19.1.12)
- 22 And God creates antiGOD in order to bring about the Game.
- 23 None of this makes pain less painful, or evil less undesirable. We still want to get rid of it. That is part of its nature.
- 24 The difference is that now we have it in perspective. Now we understand it. Now we APPRECIATE it. And now, because we know it, we can begin to control it, instead of being under its control.
- 25 Control is contact. (BI 16). And contact is knowledge. If we KNOW the nature, the meaning, the purpose, the significance, the source, the extent and the validity of something, that on its own is contact with that thing. Therefore we have control of that thing.
- 26 And when at last we have full knowledge of pain and evil and conflict and hatred and enmity, then we can control them. And then we CAN get rid of them.
- 27 In a state of ignorance we DESIRE to eliminate conflict, but we cannot. When there is knowledge, that changes. The DESIRE to eliminate conflict remains; but the difference is we CAN.
- 28 Love is the recognition of a fundamental validity; which is knowledge, which is contact, which is control.
- 29 When we recognize the fundamental validity of our enemy, we love him, we know him, we have contact with him, we CONTROL OUR RELATIONSHIP WITH HIM.
- 30 Therefore because we love him, we WANT to eliminate our conflict with him, and because we love him, we CAN eliminate our conflict

with him.

- 31 Every time we do this, even in the smallest way and on the lowest level, we add another contribution to the love of Christ for Satan. And thereby we bring the Unity a little closer still.
- 32 And finally, when Christ, by the giving of knowledge, receives the knowledge that He needs to bring about that Unity, Satan's function as the creator of conflict and separation in the world will be over, and all conflict, and therefore pain, misery, frustration, unhappiness, rejection, guilt, fear, depression and regret in the world will be dissolved, gradually but inexorably.

So be it.

[Signature -- Robert]

OMEGA
December 1971

ROBERT DE GRIMSTON

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BI THIRTY FOUR GOD PATTERNS

THE PROCESS

Sunday 14th November 1971

CHURCH OF THE FINAL JUDGEMENT

Brethren, As it is,

1. 1 Now that everyone has had time to absorb and assimilate the new God pattern information, it feels like the right moment to nip in the bud any tendencies to set up 'encampments' and prepare either for offensive or defensive operations!
- 2 Aha! a few reflexes there. (And before anyone says: "Oh yes, that applies particularly to thes!" let me warn you that that is the quickest way of pinning the label on your own pattern!)
- 3 So, a few gentle reminders.
- 4 One: The negativity which each one of us carries - whatever God pattern it belongs to - is carried as a burden in service to the requirements of the Game.
- 5 Two: When it comes to positivity and negativity, there is nothing to choose between the God patterns. If Luciferians were quote worse unquote than Jehovians or vice versa, there would be no balance in the Game. If Christians were quote more virtuous unquote than Snerps or vice versa, there could be no unity. And if a predominantly mind function (Jehovah/Lucifer) was quote superior unquote to a predominantly ex-mind function (Christ/Satan) or vice versa, there would be no way out of the mind.
- 6 Three: When it comes to mind patterns, whatever we are without, we are the precise opposite within. That's what we mean when we talk about images and cores. But this is NOT an opposition of positive and negative, good lying behind evil or vice versa. This is a polarity of PATTERNS.
- 7 The opposition of positive and negative is a polarity of potentials. The Jehovian, for example, has the capacity, the POTENTIAL, to be loyal, dedicated, determined and courageous at the positive end of the scale, and to be cruel, arrogant, self-righteous and blameful at the negative end of the scale. He is not one of these outwardly and the other inwardly at the same moment in time. That would be an anachronism. He may move up and down the scale;

negative one day and positive the next, or even negative one MOMENT and positive the next. The potential includes a full range of unconscious emotional attitudes both positive and negative, and a horde of compulsive agreements both positive and negative. But all of these can only be ENACTED one level at a time.

- 8 The POTENTIAL for both ends - and everything in between - is there all the time, but not the manifestation. Basically we all have the POTENTIAL for both good and bad at all times, but we can only MANIFEST ONE point on the scale at any given moment.
- 9 That is our polarity of potential. Our polarity of manifestation is one pattern within, together with its opposite without. NOT positive and negative opposites, but PATTERN opposites, BOTH at the same point on the scale.
- 10 We have described the two ends of the Jehovian scale. The two ends of the Luciferian scale are love, gentleness, warmth and kindness at the positive end, slothe, sentimentality, victimishness and futility at the negative end. Again the potential exists for both ends all the time, but only one point on the scale can actually manifest at one time.
- 11 NOW we can begin to look at the core and image polarity; the polarity of manifestation.
- 12 The Jehovian - meaning the Jehovian personality - has a Jehovian image. At the positive end of his scale that means he manifests outwardly qualities of loyalty, dedication, determination and courage. At the same time, inwardly, he manifests the positive end of the Luciferian scale. Behind the Jehovian image lies a core of love, gentleness, warmth and kindness. Come close to a Jehovian on his top levels and that's what you will find. There is no dichotomy. Both image and core are real. One is the outer reality, the other is the inner reality. And the overall state is a very good state to be in.
- 13 But now watch the Jehovian move down the scale to the negative end. His personality - his image - becomes cruel, arrogant, self-righteous and blameful. Come close to him then and get behind the image, and you will find a Luciferian core, but equivalently low on the scale; slothe, sentimentality, victimishness and futility.
- 14 But here there IS a dichotomy, because at the negative end of the scale core and image, instead of forming a complementary balance, create a grating conflict. The outer viciousness and the inner softness don't go together like outer strength and inner warmth, which is what we found at the top end.

[Graphic]

- 15 At the top end core and image are together? At the bottom they are apart, which leaves room for the ever-ready 'garbage' to fill up the image and wrap itself around the core!
- 16 At the top end the image expresses the core with reality. Outward strength is a true expression inward love. At the bottom end the image is used to CONCEAL the core. A facade of ruthless cruelty conceals an inner reality of sentimental helplessness.
- 17 Now see the Luciferian personality from the same point of view.
- 18 At the top a Luciferian image of love, gentleness, warmth and kindness. Get close and you find a Jehovian core of loyalty, dedication, determination and courage. Watch him slide down the scale and become outwardly slothful, sentimental, victimish and futile. Get behind that image and you will find a negative Jehovian core of cruelty, arrogance, self-righteousness and blame.
- 19 Again at the top end the image of love expresses with reality a core of strength. While at the bottom end a facade of helpless pliability conceals a core of vicious cruelty.
- 20 Briefly, the high level Jehovian pattern has a core of Luciferian love; the low level Luciferian pattern has a core of Jehovian hatred. But take the Jehovian pattern down to its lowest level and you find a core of Luciferian 'mush', and take the Luciferian pattern up to its highest levels and you find a core of strength.
- 21 There may be something to be said for being 'up' as opposed to 'down', But let's once and for all see clearly that there is nothing basically to choose between being Jehovian and being Luciferian.

SPECIAL NOTE FOR STUDENTS OF BI 19.

2. 1 What we are concerned with here are the inner and outer realities of the mind only. But of course the basic Satanic soul core is there also, in both the Jehovian and the Luciferian patterns. The difference is that when the soul and the image of the soul are BOTH on the inside (the Luciferian pattern), the inside is in total opposition - whether complementary or conflicting - to the outside. Therefore the rejection or separation aspect of the soul is in operation. Hence, on its lower levels the core is a core of hatred.

[Graphic]

- 2 On the other hand, when the image of the soul is on the OUTSIDE, and the image of the BODY is on the inside (the Jehovian pattern)

there is no such simple separation point within the mind. The affinity between soul and image of soul, and between body and image of body draw the whole structure together. Therefore the acceptance aspect of the soul is in operation. Hence, on its higher levels the core is a core of love.'

[Graphic]

- 3 These two diagrams also provide an excellent illustration of how the Luciferian tends towards isolation (no contact) on his lower levels, whilst the Jehovian tends toward conflict (negative contact) on his lower levels,
3. 1 Four: One other point before we move on to ex-mind prejudices. When we walk we keep putting one foot in front of the other. At any given moment, is the foot which is behind inferior to the foot which is in front?
- 2 In The Process we progress through the mind game step by step; first the Jehovians, then the Luciferians, then the Jehovians, then the Luciferians, then the Jehovians, then the Luciferians, etc. etc. etc.
- 3 To progress, one side always has to go forward, whilst the other remains fixed in order to maintain stability. Then the first side remains fixed whilst the other catches up and moves even further forward. That's how the Game is played, but we must be careful not to use a difference in level at any given moment to negate the side which is behind. Although we can't seriously stem the overall progress, the Universal Law is liable to catch us when it's OUR turn to halt and give stability whilst the other side moves on!
4. 1 Five: Now the mind polarity of Jehovah and Lucifer is one thing. The ex-mind polarity of Christ and Satan is quite another. There are distinct parallels. Again neither is basically better nor worse than the other. It's not a matter of images and cores: Christian outside and Snerp inside and vice versa. A Christian is a Christian and a Snerp is a Snerp. But there is a positive end and a negative end of both patterns.
- 2 When we are dealing with the mind we are dealing with personality, character, nature, state of mind, attitude, etc. Therefore that is how we describe mind patterns. We describe them in terms of characteristics; love, loyalty, cruelty, slothe, etc. But when we are outside the mind we are dealing with intention, action, function. Therefore that's how we describe ex-mind patterns.

- 3 Christians are unifiers. Their function is to bring together, to unite, to reconcile, to balance, to harmonise, to equalise. At the top end of their scale they do this clearly, precisely, RELEVANTLY, and successfully. They bring together what is apart but ready to be brought together. They eliminate conflict and alienation. At the bottom end of the scale, they try - unsuccessfully - to cram together what cannot co-exist. They unify with no discrimination. They try to fit pieces into places where they don't belong. They would try to bring the North poles of two magnets together. They would try to put all the wrong pieces together in a jigsaw puzzle. They would connect up the wrong wires in an electrical circuit. The consequence is that they become 'victims of circumstance'; helpless, weak and ineffectual martyrs to the cause.
- 4 Snerps are separators. Their function is to divide, to differentiate, to categorise, to judge polarity, to be aware of dichotomy, to recognise and to indicate natural separation. At the top end of their scale they take apart what has been wrongly or ineptly put together - perhaps by a Christian at the bottom end! - they clarify differences, they separate grey into black and white, they divide whatever contains a natural division, they illustrate existing alienations, they throw dichotomies into relief, they disentangle confusions. At the bottom end of the scale, they divide what should be united. They separate with no discrimination. They create conflict where there is none. They split apart what is growing together. They alienate what is in contact. They divide everything, particularly what has no natural division. They would scatter the parts of a completed jigsaw on the ground. They would pull all the wires out of an electrical circuit. The consequence is conflict, alienation, strife, struggle, confusion and chaos. And by the Universal Law, they end up split apart themselves.
- 5 So, again, when it comes to criteria of 'good' and 'bad', there is nothing to choose between Snerps and Christians. Each can perform either a positive or a negative function.
- 6 And between mind and ex-mind there is also nothing to choose. We can be loving or loyal, and we can separate or unify constructively. Or we can be cruel or victimish, and split apart or cram together indiscriminately. What matters is first what our function is, and second what proportion of burdens and blessings we carry at any stage of the Game.
- 7 At the top end Jehovians and Luciferians can work together in harmony, because love and warmth can complement strength and determination. At the bottom end they conflict, inevitably, because cruelty cannot see eye to eye with victimishness, and vice versa.
- 8 And at the top end Christians and Snerps can work together in harmony, because what has been entangled and confused must be separated before it can be united. At the bottom end they conflict, because

indiscriminate separation cannot agree with indiscriminate unification,
and vice versa.

- 9 And at the top end all four patterns can work together. The qualities of love and strength used for the activities of separation and subsequent unification. At the bottom end --- well.

5. 1 Well we have separated. We have divided. Clearly, concisely and relevantly, we have separated all the patterns. That was a high level Snerp activity. Now, let's begin to unify, to harmonise and balance, on the highest levels we can reach at any given moment, the separate patterns which we can see so clearly.

So be it.

[Signature -- Robert]

November 1971

ROBERT DE GRIMSTON

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BI THIRTY-FIVE
FREDDIEBODIES

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Wednesday 2nd March 1972

Brethren, As it is,

1. 1 One: We feel particularly responsible for those who manifest the negative side of our Areas of Maximum Compulsion.
- 2 Two: When we make contact with such people we are drawn to them, because of an unconscious desire to lift the burden which we feel that WE have placed upon them.
- 3 Three: Because there is no awareness behind this desire, because it is a compulsive demand rather than a detached requirement, we must fail. The burden remains.
- 4 Four: However, as a poor substitute, we take upon ourselves the relevant negative characteristics - although this is no relief for them - rather like a child who feels remorse after having hurt another child, and offers to hurt himself as well in order to square the account.
- 5 Five: In the life time of each one of us, there has been one particular person who has 'caught' us in this way. There is one particular person from whom we have taken a really heavy load of negative characteristics which we did not have previously.
- 6 Six: For each of us there was a particular point in time when we took on this load; a point where our sense of responsibility reached a peak; and whereas before that time we may have taken and enacted minor aspects of that person's character to a small extent, after that time we enact his character - the negative side of it - very heavily indeed.
- 7 Seven: The catchpoint might be an important or dramatic incident, a brief but significant time period, a change of circumstances or environment, or any similar highlight - or lowlight - in our lives.
- 8 Eight: The catchpoint may be at any time during our life. If it's one of our parents, for example, who caught us, the catch point

could have been some time in our childhood.

- 9 Nine: We may have known the person who caught us for a long time before the 'catchpoint', or only a short time. We may continue to know him afterwards, or we may not. Whichever, from that time onwards, we enact what we have taken on. It's not us; it's him. But we MAKE it us.
- 10 Ten: Example: you have a friend called Freddie. He hits all your reflexes, because he manifests the negative side of your Area. That draws you to him. It may not be the happiest of relationships, but it's a compulsive one, and difficult if not impossible to break off - even if you want to. A particularly charged incident involving both of you, brings your sense of responsibility for him home to you with special intensity. That's the point when he catches you, and you take on a whole load of Freddie's worst personality traits. And from that point onwards, whether you ever see Freddie again or not, you carry him around with you like a body on your back - except this particular Freddie-body happens to be in your psyche!
- 11 Eleven: Until each of us knows who our particular 'Freddiebody' is, we have considerable difficulty in externalising a great deal of negativity, because we have taken it, not from someone outside of ourselves IN TIME, but from HIM - or her - way BACK in time. Only to HIM can we successfully externalise a large section of our own negative attitudes, and then only at that point in time when we took it from him.
- 12 Twelve: So, just as each of us has found his Area of Maximum Compulsion and his Area of Maximum Resistance, each of us can equally find his Freddiebody in exactly the same way.
- 13 Thirteen: On your list there may be a whole series of people or groups of people who have caught you in a minor way, both before your main catch and after it. Those who came before the catch helped to lead you up to it; prepared you for it by introducing you to some of the characteristics you were going to take on. Those who came after the catch helped to reinforce it for you; brought out the characteristics in you which you had taken on, and intensified them; a kind of refuelling.
- 14 Fourteen: But what matters is the catch itself and the person who caught you.
- 15 Fifteen: Although we talk about HIM - your Freddiebody - catching YOU, the choice, as far as you are concerned, was yours. You chose to be caught. You chose to take on the negative characteristics which he manifested. He could not have laid them on you if you had not wanted them. So although you can externalize the characteristics to him, you will gain nothing by offloading your

responsibility for manifesting them onto him!

- 16 Sixteen: Having found out in the usual way just who your Freddie-body is and when he caught you, you will be asked to list all the characteristics which you took from him onto yourself at that time. This will give you a precise idea of what YOU caught, and therefore what you can externalise back to him.
- 17 Seventeen: This list of characteristics describes, in the main, the difference - in a negative direction - between how you were before the catchpoint and how you were after it.
- 18 Eighteen: The catchpoint is usually recognisable by the fact that immediately after it you went into some kind of decline, lost or seemed to lose certain of your most important capabilities and assets. This of course being the direct result of suddenly taking on a particularly heavy burden of negativity.
- 19 Nineteen: When you have found your Freddiebody, the point at which he caught you, and what you took from him, you will find great relief in knowing precisely where a whole section of the negative side of your personality came from, and in externalising it there.

So be it.

[Signature Robert]

2 March 1972

ROBERT DE GRIMSTON

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BI-THIRTY SIX

LOVE YOUR ENEMIES

THE PROCESS

OMEGA

CHURCH OF THE FINAL JUDGEMENT

Saturday 11th March 1972

Brethren, As it is,

1. 1 What do we mean by 'loving our enemies'?
- 2 When we talk about loving our wives, our husbands, our children and our closest friends, we are talking first of all about an emotion; an emotion of love. But that's not what we mean when we talk about 'loving our enemies'.
- 3 In order to 'love our enemies', we are not required to create within ourselves warm and affectionate emotional feelings. These are for personal relationships. For even within the term love, there is extensive differentiation between the most immediate and personal end of the spectrum and the most remote and impersonal end.
2. 1 There are three aspects of love. The first involves awareness; the second, action; and the third, emotion.
- 2 If someone presents himself as our enemy, in order to love him we must first become AWARE of certain things; his basic validity, the fundamental unity between him and ourselves, his basic choicelessness, the burden aspect of his opposition to us, and anything else of a similar or related nature which is calculated to disarm any feelings of antagonism or hatred or vengefulness or spite or malice, with which we might react towards him.
- 3 This is the first aspect of love; seeing behind the presented image of enmity and recognising the underlying validity.
- 4 At any given moment, this may be all that is required of us. If the awareness is real and not simply an intellectual idea, it will effectively prevent a negative response from us. If we really KNOW these things about him, rather than just thinking them or being told they are true, then we will not make the

usual destructive moves against him.

- 5 That may be enough in some circumstances; a mere transcendence of antagonism through awareness, But at other times the second aspect of love may also be appropriate; action.
 - 6 THE ACTION OF CREATING A RELEVANT POSITIVE EFFECT ON SOMEONE IS A MANIFESTATION OF LOVE.
 - 7 The appropriate action, the relevant effect, could be anything, depending on the nature of the situation. It could be a friendly gesture, it could be very firm authority and control, it could be a material gift, it could even be a reprimand, or it could be something more involved and complex. Whatever it is, its validity depends upon the basic positivity and relevance of the effect created. Results, as always, are the criteria. If they are desirable, then the action was appropriate. If they are undesirable, then it was not.
 - 8 And just as the second aspect of love is not always appropriate - awareness of a person's basic validity is sometimes all that is required - so the third aspect, emotion, is even less often necessary.
 - 9 Ultimately we may aim to help our worst enemy to become a close friend. But this is by no means always possible, and it's certainly not a requirement. We can manifest a wholly constructive acceptance of that person with the first two aspects of love - or even the first aspect alone - without having to manifest an EMOTION of love towards him.
3. 1 All this of course applies not only to our would-be enemies, but to everyone. We can love all things and all people without having to feel the emotion of love towards them. That is reserved for those who are closest to us on a personal level.
 - 2 It's not that those who are closest to us are any BETTER than everyone else, or more valid or more important; it's simply that their relationship to us is DIFFERENT. But that difference is right. It's appropriate.
 - 3 Some people may DEMAND that we love them with our emotions, but if we go into agreement with their demand and tell ourselves that we are failing to love them if we do not MEET it, then WE have lost the meaning of love. We have allowed it to be narrowed down to an emotion. And if we try to force ourselves to FEEL the love that is demanded of us, then we have fallen into a trap.

- 4 Remember from BI 23 in a different context; "We gain nothing by trying to force ourselves to feel things, but we gain everything by allowing ourselves to be aware of things."
- 5 EMOTION IS SOMETIMES A PART OF LOVE, BUT IT IS NEVER A REQUIREMENT OF LOVE. THE REQUIREMENTS OF LOVE ARE AWARENESS ALWAYS AND ACTION SOMETIMES.

So be it.

[Signature Robert]

11 March 1972

ROBERT DE GRIMSTON

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